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Outlaw St. Louis

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25¢

35¢ outside St. Louis

free the family!

{COMMUNAL LIVING see ➡ Pg. 10-11}

ON THE HOME FRONT

The police have used the straight media to portray last week's political bombings as an attempt to trap and kill police and firemen. This seems unlikely to us for two reasons. First, there is a real difference between early reports of the bombings and the ones being given out now. The early reports on radio and in the Post Dispatch *indicated that a warning call had been made.*

In their news reports on the morning of March 9th KMOX said that a warning had been phoned in to the Washington University switchboard. The March 11 issue of the Post Dispatch *quoted Joseph McMahan, president of the St. Louis Fire Fighters Union, as saying that "firemen at the scene told me later that they had been informed by the bomb and arson people that someone had called to say that a second bomb would go off."*

Second, the communique from Just Folks makes no mention of any intention to injure police and firemen. An attempt to injure people would be a significant change from past political bombings. It seems unlikely to us that the bombers would issue a communique explaining their actions and say nothing about efforts to injure police and firemen if that in fact had been their purpose.

What seems more probable to us is that either the second bomb at the ROTC building was a mistake caused by a faulty timing device, or that the police are deliberately covering up news of the warning call in an effort to discredit the bombers and hide their own incompetence.

★★★

Dear Sisters and Brothers,

On March 8, International Women's Day, we bombed a Federal Records Center and the Central ROTC building in St. Louis as a concrete action against the Amerikan government, the no. 1 enemy of all people. We hope that this action in St. Louis will help people to see that the power structure of Amerika is not all powerful — that it can be attacked and smashed. We feel that the situation in Amerika and St. Louis leaves us no other choice but to fight the MAN's violence with revolutionary violence.

We relate heavily to moving in the direction of community action programs to serve the people's needs. Like free food programs, free health care, and free clothing programs. But we feel that along with the community programs which serve the people we need small guerilla actions to harm the amerikan empire. These bombings serve the people because they actively attack the system which puts businessman's profits above the specific needs of the people.. Look into our own city programs and see how much is actually used to benefit us, our families and friends. How much money is really spent for quality, free medical care? For decent housing? For cleaner air and water? For good and safe streets? Not much.

For these reasons and also because it will take these sorts of actions to free our political prisoners, like Bobby Seale, Ericka Huggins, John Sinclair, Pun Plamondon, and hundreds of others, we did these bombings.

"An unarmed people is subject to slavery at any given moment."
We're bringing the war back home.

—Just Folks

On March 8th, a group called 'just folks' celebrated International Women's Day by placing three bombs in two local government buildings. The Army Civilian Personnel Records Center at 111 Winnebago St. suffered broken doors and windows, and the St. Louis ROTC center at 4200 Forest Park Blvd. was extensively damaged—estimates run over $100,000.

The cops had a rough night. At 8:35 they responded to a burglar alarm at the ROTC building. While they were busy checking the place out (they found no signs of entry) a bomb was exploding at the Army Records Center. The Bomb and Arson Squad, local police and the FBI headed out to the Records Center, several miles away. They were just finishing looking over the damage there when at 11:10 a bomb exploded at the ROTC building. So everybody went back to the ROTC building. Police and firemen had just begun to sift through the rubble when a second bomb went off. Nobody was hurt—14 police and firemen suffered "ringing of the ears"—that's about all. But everybody was very scared and real shaken up. The firemen were pissed at the Bomb and Arson Squad for letting anybody near the building, the Bomb and Arson Squad was pissed at the FBI for not arriving earlier, and the Feds had gained a healthy respect for 'just folks.'

FBI supervisor Ed Morland called the bombings a "very professional job" and wisely pointed out the "whoever did this knew what they were doing." US Attorney Dan Bartlett was less lavish in his praise calling the whole thing "reasonably sophisticated," but then Dan didn't get there till much later, when he was damn sure no more bombs were going to go off. Whatever he might lack in valor, US Attorney Bartlett made up for in bluster by bravely announcing that government property had been damaged and that he would call a Grand Jury to investigate the whole thing just as soon as the FBI completed its report.

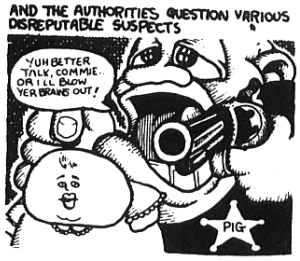
A week later it didn't look like the FBI report was going to provide the US Attorney with much information. The Feds are pretty sure all three bombings were done by the same group. They are going under the assumption that the group taking credit for the bombings, 'just folks,' are the real bombers.

A message signed 'just folks' was sent to the OUTLAW, the Post Dispatch, and theGlobe Democrat. The Post buried the letter on page four of an obscure edition, the Globe didn't print it at all, but they did turn it over the the FBI. The OUTLAW is printing it in full. Don't trust the pig press, folks.

The FBI is pretty sure that each bomb consisted of seven or eight sticks of dynamite, and they have found flash light batteries and part of the timing device used in the ROTC bombing. They think the bomb at the Army Records Center was placed outside the door, and they have traced the elaborate mode of entry into the ROTC building. Whoever did it put spikes in a telephone pole behind the building, climbed up the pole, sawed through the roof, and then placed the bombs on the second floor. The Feds figure the folks knew something about the layout of the center—enough to know that the wires to the burglar alarm at the window they entered through weren't connected.

What the Feds don't know is who did it. But they've got some ideas they're going on.

Their first idea was to look for a political activist with a background in burglary. They haven't found one. Their second ideas was the Weatherpeople. The FBI had a report one week before the bombings that weatherperson Bill Ayers was in St. Louis. So they are busy showing local people pictures of Ayers, Bernadine Dohrn, Mark Rudd and other Weatherpeople hoping somebody has seen them. No one has. they are also trying to connect the bombings to last summer's Festival of Life in Forest Park. It seems that the Feds heard a lot of people at the festival talk about free food and just folks mentioned free food in their letter. Not much, but if you're the FBI and somebody has just blown up two government buildings and you have no clues, no suspects and no brains, even bad ideas are better than no ideas at all.

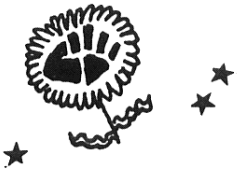


Stockholm,Sweden

Brothers and Sisters,

There is something you should know: Weathermen or fugitives who can convince the Swedish authorities that they are Vietnam war resisters will get asylum. Papers like induction notices, are important but not necessary. Bruce Bayer, of the Buffalo 9, wanted for destruction and theft of U.S. government property, conspiring to riot, has asylum. Clinton Dowdles, of DRUM, wanted for murder, has asylum. Eric Menken of Antioch SDS, wanted for rioting, auto theft, armed assault on police, jailbreak, etc. has asylum. Women wanted can marry a Swede or a Deserter. Men wanted could marry a Swede. For Further information, write the LIBERATED GUARDIAN.

Captain Madd



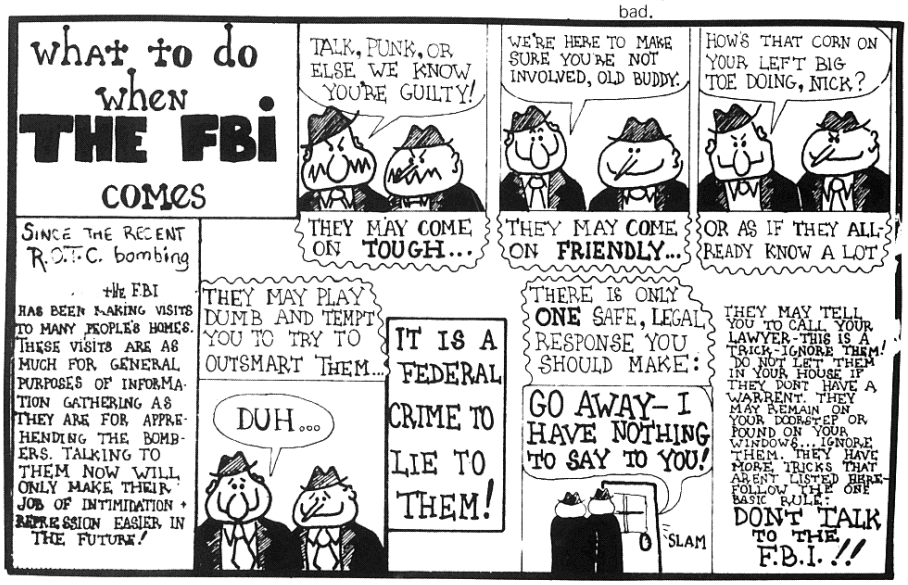
I HEAR YA KNOCKING BUT YA CANT COME IN!

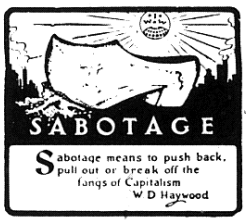
Knock, Knock. Who's There?
Ed. Ed Who?
Ed the Fed. Let Me In.

With the bombing of the ROTC building and the Army Personnel Records Center still unsolved there is bound to be a large investigation of these actions by the Federal Government. It is important that everyone know how to deal with this situation if and when it happens the them.

The first step in a government investigation is a fact gathering mission by the Federal Bureal of Investigation (alias FBI, G-Men, Gestapo, elite pigs). KNOW YOUR RIGHTS!!!

1. Unlike when being hassled by local pigs, you are not even required to give your name to the Feds.
2. YOU DO NOT HAVE TO OPEN YOUR DOOR OR ANSWER ANY QUESTIONS.
3. When they knock at your door they will usually show their badges and ask you if you are so-and-so, or if so-and-so is at home. Do not answer that question.
4. IT IS PERFECTLY WITHIN YOUR RIGHTS TO TELL THEM THAT YOU DO NOT WISH TO TALK TO THEM, AND ASK THEM TO LEAVE.
5. Don't be a smart ass and think you can outsmart them by giving misleading information. Don't answer what you think are meaningless questions so that they will think you are trying to co-operate.
   a. Saying nothing to the FBI is Legal - Lying isn't.
   b. The Feds solve cases by putting together fragments of information and figuring out who could or couldn't pull an action - in other words they eliminate suspects. Even telling them what you had for breakfast is too much to tell them.
   c. The Feds will file any information you give them. Should you be called before a grand jury, the government will know in advance what you're going to say and will have had several months to check it out. Also, any differences that emerge between your testimony and information previously given will look very bad.





GRAND JURIES

Once the FBI has gotten together its first round of information the US Attorney will call for a grand jury investigation. He calls together a jury of 23 people to hear evidence from witnesses which he has subpoened. This "jury of your peers" consists of people over 30, 90% of them being white middle class Amerikans. It is perhaps one of the most oppressive facets of the Amerikan legal system.

1. You are asked questions by the US Attorney who sits as Grand Inquistor of the proceedings.
2. Here again,IT IS YOUR RIGHT TO TAKE THE FIFTH. You can take the 5th Amendment on every question asked that you feel may incriminate you. That's probably every question that they ask you.
3. Again don't try to play it smart, you can get tripped up. If you answer a question or two you can be forced to answer all questions in that line of questioning.
4. THE BEST THING TO DO IS PLEAD THE FIFTH AMENDMENT ON EVERY QUESTION THAT MIGHT TEND TO INCRIMINATE YOU (PROBABLY EVERY QUESTION.)
5. Another trick is for the US Attorney to do the following; After you have taken the 5th Amendment on a question he may say "Do you mean that by answering that question you will incriminate yourself?" He is hoping that you will slip and answer yes. The correct way to answer is by again taking the 5th Amendment
6. You are not allowed to have a lawyer with you in the room. Howerever, before answering any question you have the right to leave the room and consult with your lawyer. Even though this is your right they may not let you do this all the time.
7. If the Feds get really desperate and they think you have valuable information they will grant you immunity. This means that they will not use your own testimony against you if they indict you. It also means that you cannot use the 5th anymore. If this happens to you and you refuse to answer they can lock you up for contempt(this is still almost always better than testifying, depending on particular circumstances.) The best thing to do is to have a lawyer present before you decide on what to do with an immunity grant.

If you need help in getting a lawyer to advise you, call the OUTLAW office at 721-3170. BUT REMEMBER, WHEN DEALING WITH THE FEDS****MUM'S DA WOID

Shambles on the second floor ROTC building.

Outlaw 4

RAPE:

THE EXPERIENCE

Recently there have been an alarming number of rapes in the Loop area of University City. The situation is so bad that a sizeable portion of the community - especially single women who don't have cars - is in a state of semi-panic.

One of the women recently raped was willing to give the Outlaw *her story, partly to let the community know how bad the situation is, and partly to move men and women together to search for ways of coping with the threat of rape.*

Could you begin by explaining what happened?

I was walking alone in U. City around midnight, going to a friend's house. The street I was walking on was residential, and well lit. A car went by at normal speed, not slowly the way guys do when they're trying to pick you up. So I didn't pay much attention to it. I thought that the driver lived where he parked, and didn't watch to see whether he actually went into an apartment house.

When I got close to where his car was parked, he suddenly came up beside me. He'd been waiting in the shadows at the side of one of the buildings. He showed me a knife, and said to do what he told me.

He made me walk around behind the buildings to where it was pretty dark, then shoved me up against a building and started kissing me. He was holding the knife against my throat the whole time. There were lights and sounds around there (lights from apartments, cars going by in the distance) that made him nervous. He said, "This is no good...We can't do it here," and walked me towards a row of garages. When he found an empty, open garage, he threw me down on the floor and raped me.

It'd be good if we printed a description of him. Can you give us one that's pretty accurate?

He was about 5 feet, 6 inches, and about 150 pounds. A black man, medium build, with very dark skin. He had short hair, and was about 18 or 20. He was driving a black or brown station wagon, a Ford I think. It was old and pretty banged up.

Do you mind going into greater detail about the rape, or is it too hard to relive the whole thing?

It seems like this is the only thing that's been on my mind for days, so I half want to forget it all. But on the other hand, I know that I have to begin to deal with it intellectually, and put it in some kind of perspective. So talking about it can help.

Well, then, what happened when you got to the garage?

First he threw me down on the floor, and then he started kissing me again. I tried to talk to him, especially to persuade him to put the knife away. I kept telling him that I couldn't do anything except what he wanted, he could see that. All the way over to the garage he'd made a point of letting me know how much in control he was. If I talked above a whisper, or even breathed too deeply, he'd push the knife a little harder at me.

Anyway, he finally put the knife in his back pocket, but only after giving me a look which said very clearly that he was in control of the situation and I'd better know it. He also said, "I'm not going to fuck you, you're going to fuck me." He made me get on top of him, and help him. He was rough, and when I said that he was hurting me, he said, "Shhh...I won't hurt you, I'm really good."

The whole time he kept talking and looking around, listening for sounds. He kept asking if it was good, if he was good. Somewhere along the line he asked if I knew this was how babies were made. He wouldn't stop until I said that I was satisfied, until I said that I'd climaxed.

Finally I said that I heard leaves rustling outside, as if someone were there. He listened and heard it too. Then he jumped up, and asked if I had any money. I said no, but told him he could check if he wanted to. He didn't. He ran out after telling me not to leave until he was gone.

What happened after he left?

I ran to the apartment of the guy I've been going with for a year. He and some other friends were there. I was crying and hysterical, and most of all wanted a bath. I called the police, who told me that I shouldn't bathe or change clothes until after they'd talked to me.

Part of the police procedure in a rape case is to have you examined at a hospital, to make sure that you really were raped. So I was taken that night to City Hospital for a pelvic exam.

By this time it was about 2:00 a.m. Since I'm only 18, the hospital needed permission from my parents for the pelvic exam. So at that time of night, they called my parents long distance and said, "Your daughter's been raped. Do we have your permission for a pelvic exam?" I would have preferred to tell my parents a different way, but at least I got to talk to them from the hospital to reassure them that I was O.K.

In retrospect, how do you feel about the guy?

Sometimes I'm angry, because I can see it will take me a while to get over my terror, and the flashbacks that come to mind unexpectedly.

But I can see too how sick he was. That's what sticks in my mind overwhelmingly. He seemed to have no idea that he was *raping* me; he seemed to think it was perfectly normal to ask me if it was good. He couldn't see that this was different from normal intercourse. It never occurred to him that I wasn't aroused, and couldn't be, because my terror was so overwhelming.

Since you feel that way about the man, why did you go to the police?

At first I went to them because someone suggested I should, and it seemed like a way to prevent other women from getting raped by the same man.

Since then, though, I've been thinking about it, and my feelings are more ambivalent. The police won't even look for a rapist unless you say that you'll press charges if they catch him. I guess I would press charges if I were *sure* it was the man.

But that brings up all the reasons for not going to the police: I know the guy's sick, and I also know that under our penal system there's no chance of helping him. Furthermore, I'm afraid they'll catch and prosecute the wrong guy.

The attitude of my relatives didn't help much, either. I flew home for a few days, and relatives said things to me like, "See, they're all bad." Which of course made me feel that the only way to fight my relatives' racism was to "defend" the guy, or at least forgive him.

Were the police helpful?

The officer who drove me down to City Hospital was nice. He tried to calm me down, got me some cigarettes, and talked about the Poco concert which was going on that night.

Later, though, I had to go back to look at mug shots. After looking at them for about an hour, the guy's features started to blur in my mind, and I could tell that I'd never be able to pick him out from amoung 500 pictures. One of the police officers said to me, "Yeah, they all look alike..."

Has any of your resentment towards the rapist generalized to, say, resentment towards all black men or all men?

I don't think any of this has happened on a conscious level. A few things have happened, however, which seem to indicate that my feelings are something else again. I haven't been able to be very affectionate towards the guy I've been going with. Also, while I was home, my father came into my bedroom one afternoon to wake me up from a nap. When I woke up the first thing I saw and felt was his hand on my shoulder. I didn't see his face. And I started crying hysterically.

What was your parent' reaction, in general?

My father said he'd like to be left alone in a room with the guy. My mother was worried about VD, which hadn't occurred to me. She wanted me to come home very much, to see for herself that I was O.K. But she also insisted that I return to school in a day or two, and continue with a normal life.

How about your friends at school? What has their

reaction been? What can they do to be helpful?

I really appreciate people's concern, but it's getting a bit difficult to avoid talking about the thing over and over again to everyone who asks how I am. The alternative to talking about it, though, seems to be to smile for the hundredth time and say, "I'm fine, just fine."

I know that people mean to be helpful when they say, "We can't leave her alone." But really, I need to be alone at least a little bit. Mostly, I think I need to get back to living a normal life. Not forgetting about the whole incident, because that's not possible - but I do need to put it all in perspective and then go on with living. Anything anyone does to help me get there is appreciated.

Can you imagine acting any differently if it happened to you again? Or can you advise other women how to cope with a rapist?

That's the really depressing thing. I can't imagine being any less terrified if it happened to me again, or coping with it any more adequately.

Perhaps I might have resisted more if he hadn't had a knife. But even Mace wouldn't have helped me this time: he was next to me with the knife so quickly that I never could have used Mace. Also, in the back of my mind there was always the argument against resistance: if I cooperated maybe he wouldn't harm me, whereas if I struggled unsuccessfully, I might make him mad enough to kill me.

ANATOMY OF A RAPE

After completing an interview with one of the women raped in the Loop area of University City, two female members of the Outlaw staff sat down to try to figure out what it all meant. We felt that it was easy - too easy - to react with a helpless anger. We came to see that it was important to react with our intellects as well as our emotions - to try to see rape in a social context.

And so we found ourselves groping to understand why rapes happen; what society does to contribute to the making of a rapist; what women together, and the community in general, can do about it.

Our reflections are below. Just to make things clear from the outset, we should say that one of us, too, has been raped, though not in the recent series of rapes in U. City.

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Any way you look at it, there *is* a qualitative difference between a rapist and a lover, no matter how bad the latter is. A bad experience with a man who confuses his ego with his cock is one thing, rape at knifepoint with a total stranger is something else.

Yet even as I say this, I know that to tell the complete story I have to go on to quote one of the women interviewed by the *Outlaw* who said: "I've been raped by men I know as well as by this guy who officially raped me. This time there was just an added element of terror, and it hurt more." She's saying something important about the kind of sexuality our society encourages - in rapists and non-rapists alike.

I can hear the murmurs already, from indignant "normal" men who are hurt and angry at the suggestion that they may have something in common with a rapist. "See me as a rapist Come on...the worst thing I've ever done to a woman is be a little too fast for her to have any pleasure." Or: "I've always tried to get to know a

chick before I lay her." Or: "I really care whether a woman has a climax with me."

In a way, all of that murmuring and grumbling from normal men is justified. They probably *are* gentler than a rapist, they probably *do* try to know a woman's mind and emotions as well as her body. But in another way, all of those disclaimers mask what can be similar about rapist and non-rapist: the things that both hope to get out of sex besides sexual pleasure, and the mixed-up, crazy motives behind sexual behavior in our society.

Remember the rapist described above - the one with the knife? He cared, too, about the woman's sexual responses: "Did you come? Was I good?" But the point is *why* he cared so much about her answers to these questions. Not because he felt anything for her. Not because he wanted to know that she shared what he was feeling. Nope. He asked because *his* ego - his proven abilities as a lover - depended on her answers.

And there you have it. Status. Ego-gratification. All the things that go with sex for many normal men. And so we must ask whether that rapist is so different from all the regular guys who use women in a variety of ways. There's the middle-aged man who needs younger women to prove that he's still got it. There's the uncertain college freshman who's just *got* to get a woman, so that he won't be the only virgin on his floor - and who has to have another woman, and another after that, so that he'll be no less experienced than his friends. And then there are all those liberated radical men: guys who will *talk* to radical women, who will *rap* with plain looking women, but will hussle their asses off to go to bed with the prettiest, "sexiest" (and generally less political) women around. No ego-involvement in that, huh?

It all begins to fit together - the difference between using a woman and loving her, and how rarely the latter is encouraged by our culture and society. (All those ads telling women to be thinner, more-busty-less-hippy-less-smelly-more-groovy: there's a single message behind every one of them for a woman. You'd better look good enough, Baby, for someone to think you're *worth using* to build his ego. Get yourself some use-value, Baby, because without it no one will want you.)

There's a solution to all this, but not a quick one or an easy one; it involves a complete change in our concept of sex and sexuality. Until that change happens, it's true in some sense to say that many "normal" men are rapists...the criminal is just doing in a socially unacceptable way the same thing that other men do daily in more "acceptable" ways.

So much for long range solutions. In the meantime, women are raped daily, and face the question of what can be done about it *immediately*.

Perhaps the most common reaction is to call the police once it's over. I found this to be no solution at all. In fact, they only made the situation worse. They asked a lot of humiliating, stupid and racist questions like: "What *exactly* did the rapist do? OR "Why didn't you yell?" (I did! Where the hell were you, pigs) OR "He *wasn't* white, was he?" In general, they treated me like a worthless female.

Next came the hospital trip, another total insult to me as a human being. I was left sitting in an emergency room for two hours waiting for some x-rays to be taken and checked (since I was the only person there it should have taken no more than 30 minutes). I was then asked if I knew for sure whether or not I'd been raped...they wanted to examine me to be sure I was telling the truth. When I finally left the hospital I had received nothing more than a bottle of pain killers and a bill for $40.

Similar reports have come from many other women who've been raped, and have found that the official

channels (first the police, then the hospital) bring with them more humiliation and callousness. It seems clear that Amerikan society offers us no solution to a male crime. The first step we must begin to take is to learn self-defense. Women interested in low cost judo, karate, and self-defense classes can call Kathy at 231-9320, or 621-6109. Free classes are held Fridays, 7-9 p.m., McMillan Hall 149, at Washington University.

We must realize though, that in many cases individual self-defense is not sufficient...when the attacker has a knife or gun, or when there is more than one attacker. Individual solutions can have only limited success, no matter how careful every woman is in having good locks on her doors, not walking alone at night, and knowing self-defense techniques.

Rape is a community problem. It is not an isolated incident, or somene else's problem. It is not the neighbor's problem that she has to walk alone at night and you or your friend don't. There is no solution in finding your own isolated security, and looking down on those more helpless in a world we all helped to create. Some people seem to feel that because they have cars, someone to walk home with, or no reason to be out at night, they are not part of the problem (i.e. "if she's stupid enough to go out in a neighborhood like that, she deserves it.").

Community awareness is important; men's involvement is important. And men *can* help, in very concrete and immediate ways. One community patrol has already been organized in the Loop area. Another immediate need is for an escort service, available at a specific number. Men and women both could be involved in setting up and staffing the service.

If anyone reading this article has thought of, heard of, or engaged in any collective action to prevent rapes, let us know (St. Louis Outlaw, 524 Melville, U. City, 721-3170) so we can spread the word.

Until we can get ourselves together to defend ourselves, the midnight rambler will continue to roam free.

WOMEN'S LITERATURE

The OUTLAW would like to begin printing lists of good information on a variety of topics. The list below is a basic introduction to Women's Liberation. In future issues, we will follow with readings on narrower topics: Sexuality, the family, women in the economy, etc.

PAMPHLETS

Dunbar, Roxanne. "Female Liberation As the Basis for Social Revolution" (New England Free Press). $.10

McAfee, Kathy and Myrna Wood. "Bread and Roses" (Radical Education Project). $.10.

Mitchell, Juliet. "Women: The Longest Revolution" (Radical Education Project). $.20.

BOOKS

Cade, Toni, ed. **The Black Woman: An Anthology** (Signet). $.95.

Firestone, Shulamith, ed. **Notes from the Second Year: Women's Liberation.** $1.50.

Morgan, Robin, ed. **Sisterhood is Powerful** (Vintage). $2.45.

All three of the above books are anthologies of recent writings from the women's movement. Each contains articles on a variety of topics.

Bird, Caroline. **Born Female: The High Cost of Keeping Women Down** (McKay). $1.25.

Friedan, Betty. **The Feminine Mystique** (Dell). $1.25. A book which speaks especially to the middle and upper-middle class white woman. Although the solutions Friedan envisions are limited (at best), she at least speaks with feeling about the situation of women who supposedly have it made.

Millet, Kate. **Sexual Politics** (Doubleday). $7.95; $6.61 discount price at Left Bank Books. A thorough but heavily intellectual treatment of the issues facing Women's Liberation.

The above writings are generally kept in stock at Left Bank Books. Other book stores in the city will presumably order them on request.

KID'S CONSCIOUSNESS

A few weeks ago another sister and I rapped with a sixth grade class at Meramec Elementary School about women's liberation. After Mary and I (I'm Susan) gave a short rap about how we got involved in the movement the kids asked a lot of questions. We'd like you to hear what they're thinking...

Ann: Why is women's liberation against men opening doors for them?

Mary: Sometimes I open doors for men and sometimes they open doors for me. We are not against people being helpful to each other. But when a man makes a big deal about insisting on opening a door for me just because I am a women, he is putting me in a special category, implying special treatment. I don't want special treatment.

Henry: If women want their full liberation and equality with men, don't you think that women should be drafted too?

Susan: A lot of the history of the women's movement has been towards more equal pay, job opportunities, education and the vote, but now women are beginning to realize that a lot of the things in society created by men in power exist only to serve the interests of governments, not people. The draft is used to force people to fight wars for the government, like the war in Vietnam. If we are for the liberation of all people, then the draft only gets in the way, and is used to exploit us and others. We do not want to be part of that.

Mary: The same issue has come up concerning Protective Laws in industry. If women want job equality, should they have to lift the same amount of weight as men? The point is that no one should have to. Everyone has different capabilities. There are big women and little men. Workers should all have a choice to be able to say, "I can't do that," without penalty. Someone else who is stronger and can do the job easily can do it, or a machine can.

Dana: Why do boys get all riled up when girls wear two-pieces?

Mary: Boys probably assume you wear two-piece bathing suits because of them. Men assume women do everything for them. Of course a whole industry has profited from the fact that girls are raised with the idea that they should buy all sorts of things to look certain ways for men. You should wear a two-piece because you feel most comfortable in it, because *you* want to.

Bob: What do you think of the My Lai massacre and the horrible killing of women and children?

Mary: Why are women and children put in the same category? Why is it more horrible to kill women than to kill men? The point is that it is horrible that we are killing anyone in Vietnam.

Susan: But we know that in Vietnam women and children are very much involved in the struggle for liberation, and women do much of the actual fighting.

Dave: I think I know why they always try to protect women in time of war. Because if the women get killed there would be no one left to produce any more children.

Susan: So what does that say to you about what a woman's role in life is expected to be?

Buzzy: If you ever get married and your husband agreed with women's liberation, would you have any children?

Mary: Having children is not the problem. The problem is making sure that both the man and the woman share in taking care of them. Raising children is the responsibility of both men and women. Some women have children but don't get married. That way you don't have to worry about the man agreeing with you.

Ann: I think it's wrong for a mother to raise a child with the mother's beliefs.

Mary: But every parent does just that unconsciously all the time. However, children should be given as much choice in what they want to do and think and as much freedom as possible.

Susan: Today a lot of children are being raised "communally" in larger "families" where they can relate to more adults than just their natural fathers and mothers. This way the children can be exposed to the ideas of several different people.

Dana: You know those Virginia Slims ads? Is that when they started the women's liberation movement?

Mary: The Women's Liberation Movement has been around for a long time. The Virginia Slims commercial makes us all especially angry because it is just another example of how the advertising industry tries to exploit women by creating special products for them and then tries to convince then they should use them. This product has the nerve to claim it is an example of women's "liberation," when it is really an example of subjugation.

Julie: If both men and women were drafted would you fight in a war you believed in?

Susan: I tried to answer that question before about how some of us don't think the draft is a good thing for anyone. I would probably fight in a people's militia or a people's army, one that is organized by the people and for the purpose of fighting for something the people, not the government, believed in. Like the Vietnamese have a people's army...

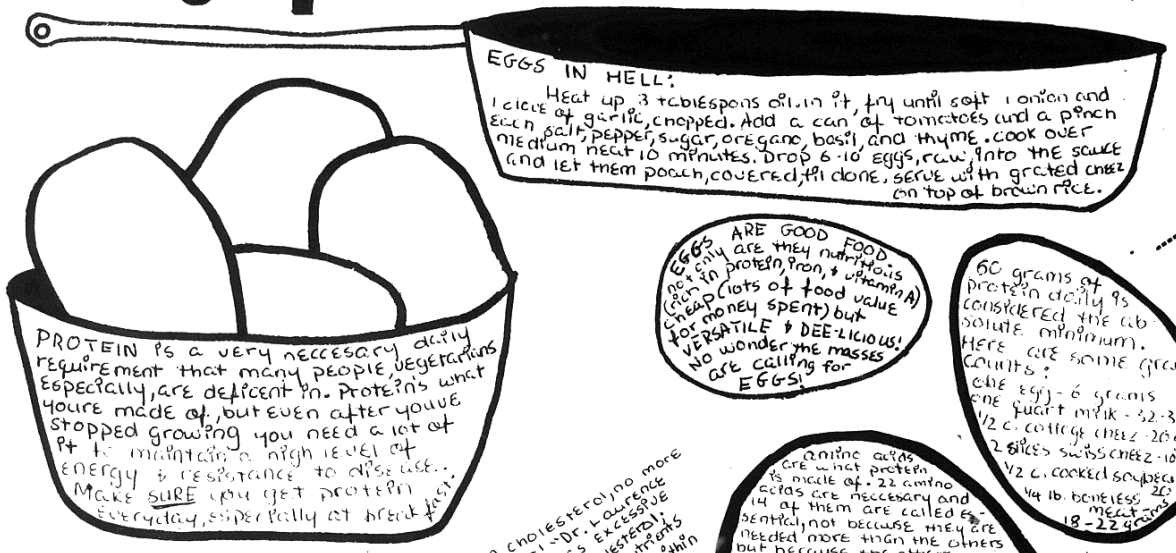
Doug: Men have their so-called "power," women their "Women's Liberation," but kids don't have anything. What about children's liberation?

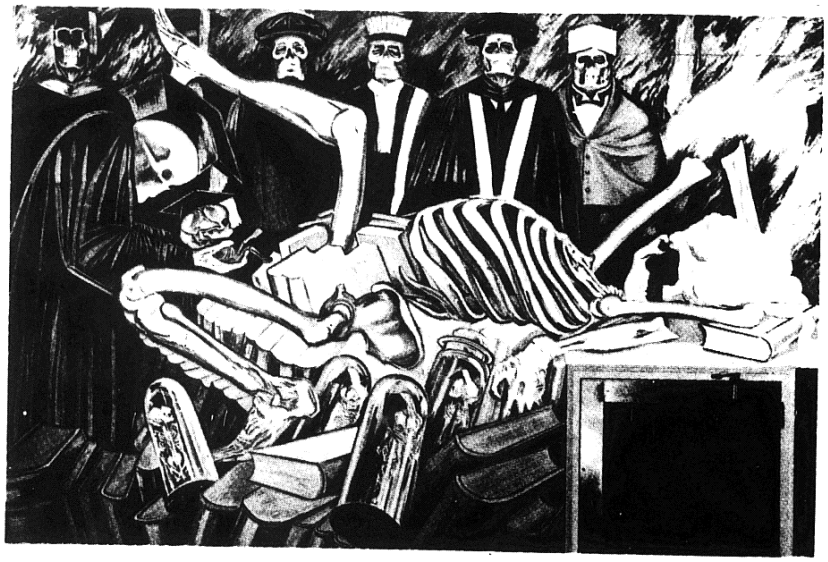
Susan: What would children's liberation be?

Doug: Well, like some kids are in good health, and some are real smart. If they got a chance, but they don't, they could go out and teach people who don't have an education. Some of us know as much as adults. Why can't kids get work and jobs if they want to? Like take computer programming. I don't know anything about it, and neither does my teacher. But if he and I went, I could probably do as well and learn as fast as he could instead of being here in school. There are a lot of jobs kids could learn, if we only had the chance.

All Power to the Sixth Graders!

Eggspert Advice





JUNK, INC.

The following is the text of a speech given last week by the President of Rip-Off Industries to his Board of Directors:

Gentlemen, let me begin with a brief statement about our financial situation. We are at a crisis point. The demand for our products has been decreasing steadily over the past six months. No one seems to have any money to spend. Either we come up with a new product or we fold.

After much research and analysis of the situation, I believe I have come upon the answer. I wish to propose a new field for expansion...heroin, or smack as it is commonly called. We would be pioneers in introducing this perfect product to the general public.

First of all, smack is addictive so we'd never have to worry about demand for our product. Each dosage incorporates its own obsolescence. Another dose is automatically required. We could easily expect to take in 3 billion dollars a year.

Second of all, smack gives rise to many spinoff industries which we could also be thinking about for expansion. For instance, there's the medical industry with its development of methadone. We could have all smack addicts dependent upon us within a year. First we get them hooked on smack; then we introduce methadone which is also addictive and much more practical because we can produce it synthetically in our own labs. We won't need to waste the time and expense of importing it from Laos and Vietnam.

Then we require sessions with social workers in our therapy department before they can get their next dose of methadone. We'll be able to redeem the junkies of Amerika to the Protestant work ethic and Christian redemption.

Other spinoff industries would include greatly expanded crime-fighting forces, better managed prostitution enterprises (which, incidentally, would help to ward off the threat of women's liberation), and of course the old standby, stealing. The latter is a remarkably good way to redistribute wealth without resorting to socialist or communist methods; stealing, therefore, retains free enterprise.

The key to success in this proposed expansion of Rip-Off Industries is subtlety. We must remember that smack is illegal; we must keep it that way, thus enhancing the mystery and excitement of using our product, a great boost to our advertising! And of course the government must continue Operation Intercept so that the evil marijuana seeds never release their powers on our potential market. As you may know, gentlemen, marijuana creates tremendous bonds of community and love among its users, a direct threat to Amerikan business. In fact, I've heard of cases where marijuana is just given away free!

Our product, on the other hand, diffuses and isolates its young users, making them dependent on their supplier, on money, on some form of profitable spinoff industry, which we will of course also control. Politically the junkies of Amerika are no threat to free capitalistic economy; in fact, they are essential to it. We must always remember our great heritage of drugs and other intoxicants.

For example, the long march against the Indians was often sustained by the widespread use of liquor. Liquor also gave pioneers the impetus needed to destroy the forests and vote for their elected representatives. Great politicians and industrialists maintained the country with the sustenance of liquor, while in South Amerika, Indians were kept productive at jobs by chewing coca leaves, from which cocaine is made.

So you see gentlemen, we would be advancing the forces of human history...we would give our great capitalist nation just the boost it needs to ward off certain undesirable challenges from its youth and less fortunate citizens. Of course, there are bound to be some casualities, but we must regard them as the mere labor pains of a young industry. I hope you gentlemen can now see the glowing future for our new enterprise...let us call it JUNK, INC., A DIVISION OF RIP-OFF INDUSTRIES.

-written with a lot of help from
"The Political Economy of Junk"
by Sol Yurick
in "Monthly Review," December, 1970

Outlaw 8

INDIANS TAKE ARMY BASE

Twenty-six Indians, twenty of them women, scaled a six-foot cyclone fence topped by barbed wire and took over the old Army Communications Center near the University of California at Davis.

The occupiers, including Alcatraz veterans and students at Davis claimed the 640 acre post for use in development of an Indian cultural center and university. Treaties signed last century promise the return of unused U.S. government lands to the Indians, but so far only direct seizure has brought any results.

The Indians staged the take-over when a federal agency recommended that the army base go to the University of California for a primate and rice research center. Since the occupation, the University has dropped its claim to the land in order to avoid another struggle like People's park.

Well before the take-over, the Indians had applied to the U.S. Department of Health Education and Welfare for acquistion of the old Army base. If they get the land, they have access to $50,000 OEO money to help finance the creation of Deganawidah-Quetzalcoato (D-Q) University.

Says Mary Six, a spokeswoman for the Indians, explaining the need for D-Q University, 'Education in California does nothing but reinforce non-Indian values. I have been both routes. I have gone four years to college and now I need this. We don't want to worry about legitimizing everthing to the standards set by the white man.

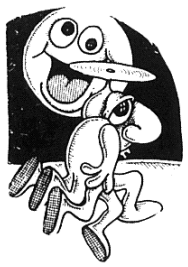
h.s.l.f.

High School Liberation Front was formed to fight the bullshit that is high school. Discussion groups and a women's group are meeting now. They are producing radio programs for KDNA and the *Weed*, a high school underground paper. There is also talk of starting a free high school. It's a pretty high energy group and there is a lot of work to be done. For information, call:

Diana 863-6208

Washington, D.C. (N.Y. Times)-On November 25, 1969, President Nixon announced that the United States would not use biological weapons and would destroy its existing stocks of such weapons.

Last week Senator Frank Church revealed that the Army's germ warfare testing center at Deseret, Utah will soon be expanded by 190 military and 250 civilian employees, making Deseret the largest biological warfare research center in the world. The Army says that personnel at the center will conduct "defensive biological warfare research."



Dear Outlaw

In your article Head Shop Shit in the March issue there is a small mistake, which needs to be cleared up.

You had Pagedale Police Chief's name as Milton Lang. This is incorrect because his name is **MILTON "BUD" LANG.** It even says so on his campaign posters.

Thank You
A Couple of
Pagedale Freaks

P.S. Some of his famous sayings are "This ain't no corner for hippies" and "My word is law" and "We don't need none of you dope fiends."

LOS SIETE

x Los Siete are bitter. It's not just that they spent 18 months rotting in jail for a crime of which they were eventually proved innocent. It's not just the vicious response of the media in its attempt to prove the brothers guilty despite their acquittal. It's not just the vengeful beating of Jose Rios, the frame-ups of Rios and Rodriguez on dope charges, the constant harassment of all six brothers, and other Los Siete members.

Such is the logic of Amerikan law that now that the brothers have been vindicated and their families can breathe freely for the first time in almost two years, they face another trial, arising from the same May 1, 1969 incident as the last one, with a penalty of five years to life if they are convicted. And there is little publicity around this trial – just an occasional gloating filler in the San Francisco Chronicle. There are no famous lawyers, no jammed courtrooms, no TV lights in the corridor. The bitter irony is that once the fanfare and jubilation have died away, the pigs go right ahead to claim their victims.

The brothers explained, at what may now be labelled the first trial, that they fled from the scene of Officer Brodnick's death because they were brown and knew if they stuck around to tell their story to police they would probably be killed "while trying to escape." They were fugitives for five days, as they tried unsuccessfully to arrange a peaceful surrender with lawyers present to assure their safety. On the sixth day, broke, hungry, sick and paranoid, they took a man's car, and were captured twenty minutes later.

Now, having failed to convict the brothers of murder, attempted murder or burglary, the authorities are trying to railroad them to the joint for life on charges of armed robbery and car theft. The upcoming trial in San Mateo county not only violates their constitutional guarantees to a speedy trial and against double jeopardy; it shouldn't even be glorified by the word trial. It's an act of spite, pure and simple. And the pigs don't want just one of Los Siete; they want all six.

Of the young couple whose car Los Siete are accused of stealing, the man is a cooperative tool of the police, while the woman insists the brothers did not harm them, but said, "We don't want to hurt you. We only need your car." Naturally the man was called to testify before the San Mateo grand jury which indicted Los Siete, while the woman was not.

What would you do if you were given a life sentence for a $10 marijuana score?

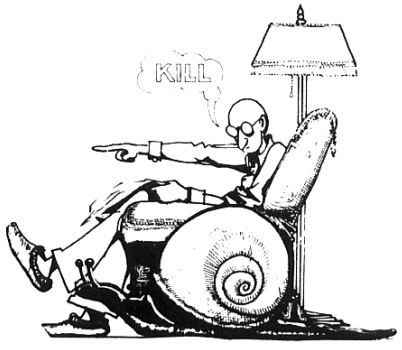
March 1963. Ruchell Magee paid a dealer $10 for the marijuana and then had the dealer drive him and his friends to a corner in Los Angeles. There, he got into a brief struggle with the dealer over an earlier argument. The dealer ran, called the sheriff. Magee was arrested, charged with kidnapping, and when he told the sheriff he didn't even have the car keys, was beaten so severely he was later taken from his cell coughing blood. He spent five days in Los Angeles county hospital.

The sentence, for a $10 beef with a dope dealer, was life. That is, one year to life under California's indeterminate sentence law, which has chained away more poor people for long sentences than any law in any other state.

August 7, 1969. After 8 years in jail, and two appeals lost, and all hope lost, too, of ever getting out, Ruchell Magee, along with two other prisoners and Jonathan Jackson, took a judge and four jury members hostage from a Marin County courtroom. The plan was to hold them until the Soledad Brothers were released in exchange. They got into a van and tried to drive away. Police fired round after round into the van, despite the fact that the judge was inside. Jackson, the judge, and two of the prisoners were killed.

Magee, who was wounded by police bullets, is now being held for first degree murder for the death of the judge.

After Angela Davis was captured and charged with supplying the guns used in the escape attempt (as well as murder and kidnapping), one of Magee's state-appointed public 'defenders' threatened him with the gas chamber if he didn't testify against her. Then Ruchell was offered parole if he would 'cooperate.' He has refused to make any deals.



'Ain't she sweet—
Makin profit off her meat—
She's just America's prime commodity
Ain't she sweet.'

Attention Sisters

This little tune may refer to Miss Amerika, but welfare mothers want no part of it. When mothers in Las Vegas went to their caseworkers to ask how they were supposed to survive after their checks were cut off or reduced, some of them were told that since they had pretty faces and figures, they should know--(how, by instinct?!!) how to make their money. In fact, prostitution and employment as maids are the only two alternatives available to poor women in this female-flesh-oriented city. Prostitution is rampant, and glaringly evident as a method of exploiting women to bring more money into a city that makes $600 million a year on 'tourism.'

It seems no accident that while mothers are being cut off welfare, there is a strong movement in Las Vegas in favor of legalizing prostitution and reforming abortion laws (for the wrong reasons). Someone is watching out for his interests, and in fact they are male interests. Beyond the essential nature of prostitution--that it exists for the pleasure of men --prostitution in Nevada is controlled basically by two men. In some parts of upstate Nevada, brothels are legal, and one man gets most of the money. In Las Vegas, where prostitution is technically illegal, another male gets fat off kickbacks he gets for insuring 'protection.' Thus the controversy over legal and illegal prostitution really rages over which males will get the money. Women and their bodies are big business in Nevada--and welfare mothers fear being dragged into the mess. These women, already prime victims of a male chauvinistic and patriarchal system, are not ready to cooperate with a mandate that cuts off their right to life and dignity.

Thousands of people are presently withholding their telephone tax. In all cases known to us but one, the telephone companies have continued service and referred the tax collection to IRS. The telephone company requires only that each month you write a note explaining why you are refusing to pay the tax.

Refuse to pay telephone tax. The federal telephone tax was raised to 10% in 1966. Rep. Wilbur Mills, Chairman of the House Ways and Means Committee, said, 'It is clear that Vietnam and only the Vietnam operation makes this bill necessary.'

PANTHER SPLIT SURFACES

The the past few weeks there has been much speculation on charges, countercharges, expulsions and other events within the Black Panter Party. The Outlaw will try to report the facts as we have been abie to gather them. We do not wish to sensationalize internal difficulties within The Black Panther Party. What is important is that the white movement understands that the Black Panthers, along with other militant groups, need to constantly examine its own people. The reason is twofold—first, that as strategy, tactics and programs change, the people that carry them out must still be in agreement; second, police informers and undisciplined persons with the potential to do harm to the group must be expelled. This explains in part, the major reasons for the many purges that have taken place within the BPP during the past two years.

The following is information we have gathered from various sources, mostly the March 13 issue of the Guardian:

What appeared at first to be a factional split between a ... of the Black Panther Party in Ne... the party's national leadership deepen... last week when Eldridge Clea... party's intercommunal section in A...rs ... New York party bran... announced their oppos... leadership of Huey P. Newt... minister of defense.

Newton has expelled C... entire Algiers section from ... turn, Cleaver,. the party'... information in exile in Alg...s, ... similar action against wha... "right wing of the part... has announced a reorganizat... the Panthers.

A series of events in ... last week marked the disturbingly pub... within the party. On Feb. 26, Hu... Newton appeared on a live S... cisco television program where a... telephene hookup with ... wa... arranged. Apparently its pu... refute rumors of a facti... between Cleaver and New... Cleaver said that the ... expulsions of the Panther 21 ... New York and Elmer "Ger... were "regrettable" and "sho... taken place." He said that t... were the responsibility of D... the party's chief of staff, a... for Hilliard to be expelled.

The next day Cleaver and the other Panthers in Algiers were expelled. Two days later the party published in the March 6 issue of its newspaper, the Black Panther a statement by Elaine Brown, deputy minister of information in California. The statement contained a long list of incidents in which Cleaver had oppressed Kathleen Cleaver, his wife, b... carrying on sexual relations wi... number of women while forcing ... restrict herself to carrying his c...ildren. The statement went on to say that Eldridge had beaten Kathleen and was keeping her prisoner and that El... had killed another Pa... Smith, because Kathlee... a relationship with him... he sa... which does not mention ...ulsions, also asks if Cleaver is at...pting to divide the Black Panth... denouncing Newton and Hilli... attempting to divide the ... denouncing Angela Davi... trying to divide the soc... denouncing Cuba.

On March 4, both Eldridg... Kathleen talked on the tel...phone to KSAN-FM San Francisco a... ...d the charges the Panther p... "patently absurd."

On March 1 the New Yo... chapter held a pres... conference at ... Harlem office in New York where the... declared that Mi... Cetewayo Tab..., Connie Matth... Tabor, Richard "Dharub... Moo... and the nine impris...ed Panthers ... the New York tri... of ... been expelled, ... reinstate... the party ... ...idered Hilliard ... ...ck Panther ... ...ork statem... the central ... consist of ... Eldridge ... and field marsha... exile in Alg... ...say that Newton, Raymo... "Masai" Hewit, party minister of education, and Emory Douglas, min... of cultur..., should be "h... on ... the people to ... revol... comm...ent.

... trial for bomb conspiracy charges. The two men, the party said, fled with Connie Matthews Tabor, taking important party documents with them. Connie Tabor, according to the party, was responsible for coordinating an East Coast speaking tour of Newton's on behalf of Panthers Bobby Seale and Ericka Huggins who are on trial in New Haven, Conn.

In his March 4 interview with KSAN, ... called for the reinstatement of ...

... the tape by saying, ... struggle there is no ... the military and ... previously the Panther ... two, he said, "It was ... and guns." But with ... ssive attacks against ... dership through ... said, the party became ... d in "political prisoners ... cipal emphasis and ... developed a "bureaucratic ... which ultimately was to turn ... from the "military struggle."

The imprisoned New York P... were expelled fo... having pu... "Op... Underground ... the Pant... East Village Other, in which ... ...ized the party leaders... ... March 4, ... chapter again called ... to play tape ... Panthers.

... war."

In a tel... Franci...

... or judges ... feel political ... liberated and we feel ... in the direction ... pioneered." Jonathon ... brothers killed in the ... shootout in ... was made to ... hostages ... Soledad B... In the ... tha...

... man I knew on the streets of Oakland," Eldridge said.

The party has as yet made no reply to the most recent statements from Algiers and New York.

While it is obvious that real political exist within the ranks of those who claim to be Black Panthers, what is not clear is what has forced them to surface at this time, why these differences exist, and their exact nature (particularly since all Panthers claim to be Marxist-Leninists). The political differences have remained obscured because the Black Panthers have chosen to keep them internal (perhaps correctly, perhaps not). Furthermore, in their charges they have dealt in generalities and personal statements? and even then this has been through the straight press which has distorted the few available facts.

All factions of the party can be criticized for using the pig media as a forum to announce their political differences. The split(s) is also harder to analyze and observe because of the ...reasing isolation (caused by jailings, ...tings and threats, but often also ...posed) of the Black Panther

... part of a statement by the ... Party (a section of the ... independence movement) ... cent rumors around the ... thin the Panthers. (The ... ared in the March 6 issue ... the Bla... nther.)

"The best way we can succeed in ... people united is by having ... criticism and self-criticism ... her. When we see our ... sters messing up, we must ... and talk about it. This is ... it must be done at once, on ... all the time. When we mess ... criticize ourselves to our ... others, and correct our ... e. This is the best way to ... ences of opinion among our people at a ... on-antagonistic).

... e confuse differences of ... our people with the ... opinion between our ... enemy. With the enemy, ... pinion are not friendly, ... ntagonistic).

... Lords Party is saying this ... because many people are ... what is happening inside ... er Party. That is none of ... That is the business of the ... that is the tool of the ... ment, which is trying to ... utionary forces: 'Are the ... this?' 'Are the Panthers doing that?'

Later for all that. Now is the time to stand by the Black Panther Party and its leadership.

★★★

Fish Story

The Amerikan Fish Industry is getting rid of more than six million tons of swordfish and tuna it can't sell in this country.

The mercury-contaminated fish is being sold to Italy, France, Spain and other countries that don't have a specific legal limit on mercury poisoning. Let the buyer beware.

racist s.africa

During February the Tanzanian government flatly rejected the 'non-agression pact' and 'dialog' offers of the racist South African regime. A statement from Dar Es Salaam, the capital, said the purpose of the non-aggression offer was to neutralize the liberation movements in southern Africa. One 'cannot have a non-aggression pact with the aggressor,' the statement said. 'The whole basis of apartheid is aggression and violence against the human spirit,' and 'our quarrel is not about frontiers but about oppression.' The statement added that the offer of dialog was an attempt by South Africa to break out of its increasing isolation. The racist regime's 'outward looking policy' has met with varying degrees of response from Ivory Coast, Mauritius, Madagascar, Upper Volta, Dahomey, Togo, Gabon and Niger, but only one country, Malawi, has established diplomatic relations with the racist South African government.

Most Reassuring News: President Nixon will not make 'Scapegoats' of Amerikan industry in his current campaign against pollution, he told officers of 200 major U.S. corporations in a speech.

The last three indictments against Alameda County deputy sheriffs, charging 12 of them violated the civil rights of demonstrators during Berkeley's People's Park Struggle were dismissed in U.S. District court here yesterday.

On Feb. 2, 1970, a federal grand jury handed down 10 indictments against the deputies, charging they shot persons including killing James Rector and blinding another man, in Berkeley May 15, 1969, and beat persons in Santa Rita Rehabilitation Center May 22, 1969.

Any hopes that the government would punish its own pigs were decisively laid to rest. After last weeks court action before Judge Stanley Weigel the score stood: people 0, pigs—10.

DOUBLE EXPOSED

Polaroid Corporation has just spent about $50,000 in newspaper advertisements in an attempt to explain why it will not meet the demands of its own workers that Polaroid stop all business with South Africa. The ad states that Polaroid was very concerned (about its image) about the problem of apartheid, and so it sent representatives over to South Africa 'to talk to the people.' Lo and behold, the people said they really hoped Polaroid companies would stay there. (Doesn't Polaroid know that under the Terrorism Act, 'the (black) people' could be executed if they dared say anything else?

The ad also states that they saw the conditions of blacks under apartheid, and that they really are miserable. So they are going to do something about it: like pay higher wages...that is, they will pay whatever increase the white government will allow. All skilled jobs are still reserved for whites. Polaroid will also magnanimously 'commit a portion of its profits to encourage black education'—i.e.,Polaroid plans to aid a segregated white-controlled educational system which is aimed at educating blacks for low-level, low-paying jobs.

In other words, Polaroid offers charity 'to combat racism, giving money to a segregated school system and promising employees undefined benefits. Let Polaroid claim credit for white charity if it likes, but not for black dignity, as it dares. BOYCOTT POLAROID!

THE REVOLUTIONARY

by a former member of COPS Commune

COPS was originally a political collective of twenty to thirty people which had vaguely defined politics and made minimal demands on its members. After almost a year together, about half of the members felt that we wanted more from a collective. We wanted to move towards communal living, income sharing, larger work commitments, more discipline, more personal support, training in revolutionary skills, sexual experimentation. Most of us in this subgroup had worked closely together on the Third World Strike at the University of California—which was our first real experience with protracted confrontation and police terror—and felt the need to further integrate our lives, both for support and motivation. Having drafted a document entitled Revolutionary Families, which is surprisingly close to Weatherman's original conception of collectives, we found a vacant fraternity house and moved in on May 1,1969. We lived there as a commune until June, 1970.

"Revolutionary Families" was characterized by its simplistic clarity, its use of rhetorical generalities with which nobody could disagree, and its naive certainty. We discussed everything from our eating habits to imperialism. The collective discipline we prescribed for ouselves would not be abhorrent because of our revolutionary consciousness and collective spirit—on the contrary , we would thrive on this true merging of individual and collective interests. We were going to do everyting possible to rid ourselves of bourgeois traits and mold ourselves into the best possible revolutionaries.

Needless to say, our original simple-mindedness caused us all endless torment, guilt and anguish since it was impossible to live up to the personal and communal expectations we had set for ouselves.

If I sometimes sound overly critical of our experience, it is because I want to communicate a sense of the complexity and magnitude of the problems involved. The most valuable thing we gained from the experience was just this sort of understanding.

The strategic problems of 'smashing the state' are dwarfed next to the problems of getting ourselves together. As one of the first political communes in Berkeley, COPS was highly successful in the effect it had on its members, the services it provided the community and its stimulation of others to form communes.

Sex is by far the most explosive and complicated problem to be dealt with. Our experiences and changing views on the subject show how we moved from simplistic to more sophisticated understandings of problems. It also shows how forces in the movement outside of the house affected the development within the commune. Our year together coincided with the year that Women's Liberation rose to its present prominence.

Prior to moving in together, our discussions of sex remained very vague, equivocal, and generally evasive. They were invariably accompanied by uncomfortable joking. When we finally moved in, there was an anxious undercurrent of excitement about all the new possibilites. This phase ended in an ill-fated exchange of partners by a group of people which resulted in several of them getting totally trounced. After this failure, there was a general withdrawal into our well-established, customary sex lives which lasted for quite some time.

Some months later, I came home from the movies late one night and could not wait to go to sleep. When I reached the second floor, I found most of the commune members heatedly discussing monogamy. Although I knew that there was something wrong with the way people were talking about the subject, I could not yet explain what it was. This uncertainty, and my own defensiveness about being in a couple, caused everything in me to resist joining the meeting. But I knew that there was no way to avoid it.

Briefly, these are the main arguments that were raised against monogamy: (1)Previously, when couples had been broken up, it had released new strength and energy in the woman. (2) The two members of a couple make an implicit 'deal' to never question certain fundamental aspects of their lives for such questioning might undermine their stability and security as a couple. (3) In collective struggle situations, when one member of a couple gets attacked, the other member protects her or him. (4) Rather than sharing their problems with many of the other people in the house, one member of a couple tends to rely solely on the other for help with personal problems. (5) Since a couple is a somewhat self-sufficient unity they tend to withdraw to their own rooms and lessen collective activity. And (6) monogamy is a bourgeois, propertied relationship where one person tries to possess another because of all sorts of inadequacies.

Throughout the argument, I had the feeling that it was not the specific principles of the debate itself that motivated people, but rather a general feeling that we were just not moving fast enough in transforming our personal lives, a fear that we were just still too bourgeois. It was one of theose discussions which confused me so much that I found it excruciatingly uncomfortable to sit through.

The discussion went around and around well into the night when one of the women had a flash. She realized that the men were doing almost all of the talking, and that the heated way in which they were talking revealed their tremendous ego-investment in the subject. 'Smashing monogamy,' at least in the way we were talking about it, was a male trip. Once this was brought into the open, many of the other women admitted they had objected to what was going on but had been too intimidated to speak up. They said they were afraid of being bourgeois, unliberated, or whatever you choose to call it.

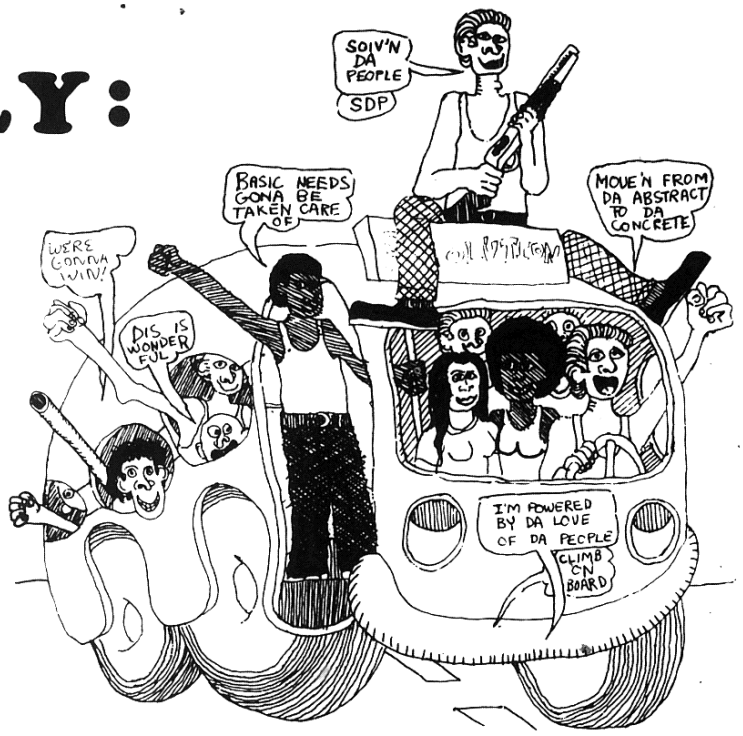
It had also been the men who had always talked the most about sexual liberation and who had initiated the ill-fated sexual experimentation. It is tempting to attribute this solely to the men's desire to sleep with many women, and this undoubtedly played a part. But I think the explanation is far more insidious than the mere physical exitement and satisfaction gained from sexual variety.

To be a successful movement male, one has to prove that as well as being intelligent, militant and articulate, that he is also sexually liberated; sexual liberation is another arena for movement macho competition. It was not even the desire for the women as sexual objects, much less as human beings, that primarily motivated the men. Rather, it was the need to establish their image among the men, and their position in the social hierarchy of the house.

Disturbed by the passive roles that they had allowed themselves to be forced into, the women decided to hold separate meetings regularly. These meetings continued for quite a while, but I don't think they ever attained the sense of unity and excitement that all the

'we must strug

r FAMILY:



women had experienced at womens' meetings outside the house.

Regardless of their intentions, given the situation of the commune, the womens' first loyalties were not to their communal sisters but to the men of the house - whether their own individual man or the men in general. It was always agreed that they would support each other in situations with the men, but as soon as one arose, this promised solidarity failed to materialize.

Reacting through fear and guilt to the women's meetings, the men also began holding meetings. The discussions stayed within safe boundaries. It was permissable to discuss all the ways we were insensitive to women, all the sexist prejudices we each had and all the ways we behaved chauvinistically. But we never discussed the ways we related to each other as individuals in any substantive way. At best, we discussed men in general. Our images of ourselves and each other, the competition between us, and our sexual feelings about one another were all verboten.

I would like to suggest two things about monogamy: We must do everything within our power to transcend it, while simultaneously guarding against the formalistic, destructive way that much of the movement has dealt with the question. There is no doubt that monogamy is an inherently insidious form. It is founded on insecurity, possessiveness and jealousy as well as economic domination. For the woman, it is nothing more than an exchange of her human potential for a chimerical security. Moreover, the relationships of domination become, through the children, the source of the slave mentality which infects all our social relations.

The error often made with disastrous consequences in dealing with monogamy is to mistake mere form for the essence. Although monogamy may manifest itself in the bed, it primarily exists in the head as a nexus of attitudes. To transcend monogamy we must wholeheartedly plunge into its attitudinal basis and not mechanistically rearrange our sleeping habits.

The key to transforming these deformed attitudes is trust and support- human solidarity. Couples must be helped to grow into a part of a larger collectivity rather

ggle . . .

than being coerced to dissipate into an atomized unit which often lends itself to hustling and being hustled. They must feel they are gaining something rather than losing something. This sort of support requires hours of patient discussion.

Every aspect of our communal life, from the quality of the meals to the productivity of our meetings, followed a surprisingly regular cycle of degeneration and regeneration. There were ocasions when entering the front door was such a brutalizing experience that I seriously considered climbing the fire escape to my room to avoid encountering anyone. With tears constantly welled up in my eyes there were weeks on end when I experienced the house as totally hostile 'Otherness.' Given this potential for hostility, it is understandable that everyone wanted to protect themselves and was reluctant to take psychological risks.

Yet, in order to function, a commune requires constant investments of psychic energy and commitment. Withdrawl of the psychic investment by any one person can cause a crisis of confidence which, in turn, sends all the other dominoes tumbling. The primary communal task is maintaining confidence, and this is subject to everthing from an individual's unconscious to international politics. Most factors are far beyond our awareness, much less our control.

The physical objects surrounding us, most of them the left-over trappings of our previous lives as students, were persistent reminders of our revolutionary short-comings. On the one hand, we were constantly paring down. On the other hand, keeping things, like hi-fi,s and cars, was security for the future altho the house was glutted with them. After all the commune wasn't going to last forever. But as security objects they also indicated the limit of our commitment to the collectivity, and how we were still keeping an eye out for ourselves. We fell into all sorts of mind games in trying to vindicate ourselves of the guilt we felt over our possessions.

A commune, regardless of how revolutionary it is, is permeated with hierarchy, competition and domination. There are real things to be won and lost. The collective interest of revolutionaries is not much more harmonious than that of any other social group. And this is the real heartbreaker: After running from the terror of functioning within bourgeois social institutions I discovered that the dynamics of in-groups and out-groups, of pecking orders and advancing yourself at the expense of yourself and at others is every bit as brutal as was my adolescent peer group.

To be on top was to be the most revolutionary. There were basically two paths of ascent. If one felt confident, one took the direct path, establishing oneself in traditional terms of what it means to be revolutionary --disciplined, energetic, militant, self-sacrificial, etc. The indirect path was better suited for the less confident. This path consists in redefining what it means to be revolutionary usually in more personal and cultural terms. Of course, these are the two polar positions and there were many combinations between them. Thus on any given issue there was a continuum from the 'hards' to the 'softs'. Regardless of the content of the debate, people usually took the same position on the spectrum. The actual content of a debate always went far beyond the apparent topic being discussed.

I don't think we should despair over movement competitiveness. I just do not think that the Left should delude itself about humanity nor harbor any illusions about the extent to which it has rid itself of bourgeois remnants. But recently there have been very encouraging developments, especially in the more advanced parts of the women's movement. With its critique of movement macho, its grounding of all forms of oppression in sexism and patriarchy rather than mere economics, its critique of the quality of daily life, its decentralized organization and its rejection of elites and leaders, women's liberation holds the promise of a way out of the mire.

How do we pace our collective and personal transformations? Most of the steps forward, such as communalizing personal property, require a high degree of confidence and trust. But given the psychological dangers of communal living, it is a wonder that any of these steps are ever taken. Our experience was that there is a great uneveness in people's readiness to move.

If we wait until everybody is ready on a particular issue, we will never move. There are certain issues we are each predisposed never to move on and need the prodding of our sisters and brothers to break out of self-reinforcing systems of rationalization, false needs and false consciousness which perpetuate our complacency. It simply cannot be done in isolation.

The other side of the question of complacency is the danger of destructive coercion. If we don't see ourselves existing in a given set of conditions and possibilities in terms of an unfolding process, we push one another to live up to unattainable, frustrating, abstract revolutionary ideals. This usually results in self-hatred. There are shattered egos scattered all around the country as a result of 'self-criticism' sessions.

If we cannot wait for everyone to be in the proper headset before we move, people feel unready. And this means establishing a very special sort of trust, a trust which COPS never attained as a whole, but which existed between certain individuals.

This trust consists of a sense that the way you see and feel things around you is shared; that although you are plagued by remnants from the past, and are capable of betraying and crushing one another, you hate yourselves for it and, in a very real sense, you do it unintentionally. A sense that you share a similar vision and are moving in the same general direction. A sense that no one person is more guilty for the shortcomings of the commune than another, for every member has his own area of deficiency which will surface sooner or later. And finally, a sense that you are all in the same lifeboat on the same angry sea, where everyone or no one will make it. We must struggle, but learn to struggle with compassion.

with compassion'

don't pat me on the head and call me sister

I've been away from big city politics for just about a year, and when I split most movement men were still putting down Women's s Liberation as a bunch of crazy chicks. In a year WL has snowballed amazingly in both size and scope and at first glance, mens' consciousness in the Left seems to have grown along with it. But frighteningly, it seems to me now that many movement men, having seen the necessity of Women's Liberation, still deal only with INSTITUTIONS that oppress women, and not how they themselves personally oppress individual women. For the liberation of any people to become nothing more than empty rhetoric, for "the people" to be someone out there, exclusive of you and me, is dangerous. For along with institutions we've got to start changing our own heads. Changing one without the other doesn't mean shit.

Men in the Left are more than ready to admit that institutions, which they are conveniently enough destroying anyway, do actually oppress women. But **when these same men ask me sincerely how they could possibly oppress women I feel** angry/frustrated/tired/apprehensive/down. So I compiled a list of some of the most specific ways. Some are small, some large, some strictly movement male trips, some common to all men. If you call yourself my brother, check for yourself.

1) Dividing women by making one woman (you) special, different from all other women. "Well, you, yeah, but S. is just SO unliberated." "I wasn't calling you a chick, I was calling HER a chick."

2) Dividing women by making one woman (you) special in a negative sense. This happens a lot if you point out male chauvinism in a movement male. "I'm not objecting to your criticism, you see, but the way you put it." "It isn't that you're a woman but that you're you. Another woman could have put it better." "A. is good at giving criticism without alienating people and she's got a higher woman's consciousness than you."

3) Saying that members of women's liberation have "lost their sense of humor." Listen, realizing that you've been oppressed is a painful thing. Realizing that even if you WANT to there's no way you can make it to the "top" positions in this country just because of your sex, is HARD. And the thing about women's Consciousness is that once you open yourself to it just a little bit, you can't close the doors. You keep on seeing even when you don't want to, even when it's too much, too fast, too painful. You are constantly filled with pain. And all those little jokes and kiddings-around, the ones so blatantly sexist that they're supposed to be funny, the ones men are always making, they hurt. White radicals rarely make blatantly racist jokes, certainly the only condition under which they would do it with a black person around were if they happened to be very, very tight with him indeed. They are sensitive to the needs of black people. Say part of that sensitivity is the white man's guilt, say another part is fear (the blacks ARE learning how to shoot GUNS and all That kind of stuff, you know), and make the third part a healthy respect for and wish to understand what Black Liberation is all about – a respect which, despite rhetoric, just isn't in most men as regards women's liberation.

If, by the time we women have lived with and changed the hurt and rage of women's oppression, such jokes are still around, maybe we will be able to laugh and chuckle along side the men, knowing that nothing is behind those jokes. But I doubt such jokes will exist then, simply becasuse there IS something behind them, and because men who sincerely desire to stop oppressing women will have gotten out of the practice of making them.

4) All the men in the room turning to a WL member and snickering or just observing her reaction as the actor on the Late night movie utters a particularly sexist line.

5) Interrupting women A LOT more than men.

6) Still, with all the talk, NOT TAKING WOMEN SERIOUSLY.

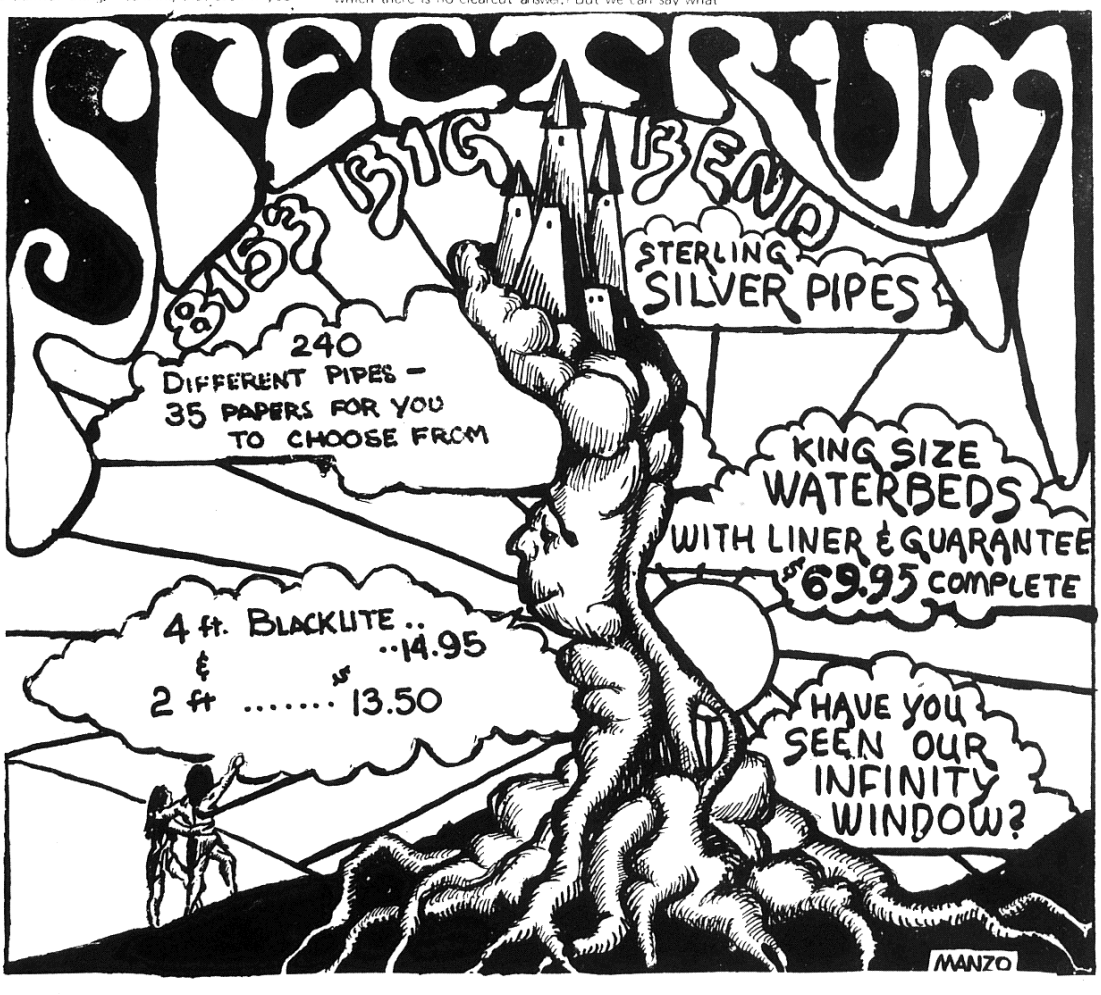
7) Putting down women not in the movement -- another division of women. (The question of how men trying to deal with their chauvinism should relate to women still imprisoned in their roles is a hard and important one, to which there is no clearcut answer.) But we can say what the answer ISN'T -- ignoring them or becoming angry at them -- which only reinforces the whole too-common woman feeling of insecurity. "What am I doing wrong?" "Why doesn't he like me?"

8) Making love with a woman and not inquiring as to what, if any, type of contraception she is using. It blows my mind that movement men STILL DO THIS!!! If women are to be truly free, it is obvious that men must start sharing the responsibility and expense of preventing pregnancy (a diaphragm and jelly costs $56.00 a year) along with the joys of lovemaking.

9) Knowing that women enjoy sex as much as men but are stimulated in different ways than men. Knowing this, and not bothering to find out, specifically, what those ways are! Most women are not going to tell you how to do it when you're in bed. We think: Will it turn him off? Will it insult him? Will it spoil the atmosphere? Will he not like me? So, as for a long, long time, many women especially if they chose to maintain non-monogamous relationships which may be brief in duration, just do without orgasms. At the same time, another fallacy is

10) Men putting TOO much emphasis on the sexual side of making love. Putting you under incredible pressure to "come" (maybe without even taking the time to read up or ask about how to help it happen) which is the best way to make orgasm impossible. Not bothering with the whole sensuous face of lovemaking. Viewing fucking as a total failure (HIS failure) if you don't "make it." Making you feel guilty for not having an orgasm, possibly causing you to fake it. There are lots more that spring to mind, but these will do for starters. And men who want to stop oppressing women will have to look FOR THEMSELVES, too, because a woman's function is not to criticize gently and patiently and supportively, day in and day out, the people who oppress her any more than it is her function to cook and clean their houses.

There's no one answer to how individual men can/should relate to individual women, or how men as a class can/should relate to the women's movement. But a good place to begin -- excuse me for not saying so -- I hope I'm not interrupting anything important -- I hope I'm not being presumptuous, but is by examining their own personal relationships and heads and joining mens consciousness raising groups.



LAOS: NIXON'S LAST STAND

American aggression against the peoples of Southeast Asia has reached its biggest crisis point since the 1965 buildup. The invasion of Laos symbolizes the frustration and desperation that is increasingly haunting the Nixon forces in Washington. This latest failure seems to present the imperialist invaders with two basic courses of action: total withdrawal or drastic new forms of escalation—which could mean nuclear weapons and war with China.

There have been many varying claims about the objectives of the latest intervention. Nixon, Thieu, and their generals have all used different wording--from "cutting" the trail to merely "disrupting" it or interfering with enemy supply movements. And as the allied forces suffer military defeat after defeat, there has been more talk about "mobility"--meaning that the generals claim they never intended to hold fixed positions which in fact they **couldn't** hold against the well-entrenched North Vietnamese (DRV) forces. But it has been clear all along that for the U.S, this invasion is a crucial turning-point.

It is almost certain that the invasion will have little serious effect on the amount of supplies reaching liberation forces in South Vietnam and Cambodia. While South Vietnamese generals make exaggerated claims of all the food and war material their troops are supposed to have seized, even establishment press reports in the U.S. admit that the flow of supplies has doubled since the Laotian invasion began. The supply lines have simply moved about 20 miles westward.

As in Cambodia, the invasion will probably undermine the American position throughtout Laos. Pathet Lao and DRV forces have gained considerable ground in the past year, even in the face of massive air bombardment from B-52s. Major CIA bases at Long Cheng and Sam Thong are still under severe attack.

In the Southeast corner of Laos where allied forces are operating, they have suffered a vicious pounding from the North Vietnamese and Pathet Lao. Ten of the origingal fifty invading battalions were destroyed during the first month. Several times American planes accidentally bombed their own positions, with heavy losses resulting. Over 300 helicopters have been downed by anti-aircraft fire. Already the supply of pilots and even helicopters is being depleted. And there is strong doubt over the accuracy of reports declaring allied "victories." The town of Tchepone, considered a major objective in the invasion, was reported by U.S. papers to have been seized early in March. However, DRV sources as well as European newsmen, say that allied forces never controlled Tchepone or the logistics centers around it.

Suppress the News

There has been so much bad news (bad for the allies) coming out of Laos that U.S. and Saigon officials have made unusually strenuous attempts to suppress it.

Reporters from large dailies and the wire services are complaining, loudly and in print, about the cencorship. They are refused access to many areas of the Laotian operation and they are fed contrdictory and falsified statistics. Ingenious categories are devised to hide actual losses, particularly in the case of helicopters downed. An Associated Press reporter described an encounter with an American officer who refused to say whether DRV forces had radar-controlled anti-aircraft guns because the information was classified. One reporter pointed out that the enemy already knew what kind of weapons he/she had.

The newsmen feel elated when they squeeze a half-truth out of allied officials, as the AP man indicates: "Correspondents felt they had accomplished a major coup when they got Lt. Gen. HOang Xuan Lam, the First Corps commander, to admit that 'things were going badly' at one ranger base. But the Genteral hastily added that his men were 'effictively accomplishing their mission' even as they retreated."

In Saigon, however, the fascist regime can go a step further. If the official lie doesn't do the job, the government just seizes the papers, as it did when the Saigon press ran accounts of allied losses in Laos.

More Bad News

One of the factors which undoubtedly influenced the Laotian gamble was the desperate allied position in Cambodia. Nixon said last summer that the U.S. would not provide air or logistics support for South Vietnamese incursions in Cambodia. But in January of this year that position was reversed. Despite the U.S. invasion last May and continued South Vietnamese aggression since then, the liberation forces gained strength.

It's important to note that the anti-imperialist struggle in Cambodia is being waged almost entirely by indigenous forces, the Khmer Rouge. By now, there are only an estimated 8,000 North Vietnamese fighting in Cambodia. Lon Nol's reactionary regime is getting weaker. The bold commando attack at the Phnom Penh airport which wiped out the entire Cambodian air force in January highlighted the government's vulnerability. The U.S. bombing has contined on a massive scale, and over 20,000 Saigon troops have re—entered the country.

Henry A. Kissinger

Fragging

Another political obstacle for the U.S. is the rapid spread of the G.I. movement within military forces in Vietnam. Not only must the Nixon administration for domestic political reasons withdraw as many American soldiers from Vietnam as quickly as possible, but there is developing militant spirit of boldness and resistance among GIs.

Officers and BCOs who hassle soldiers about regulations and who are too eager to make contact with the enemy are subject to "fragging," which means getting offed by a fragmentation grenade or some other weapons. A lot of GIs are no longer content to be good Nazis; they're turning the guns around. Morale is incredibly low. So between Americans at home demanding withdrawal, and the soldiers taking matters into their own hands, Nixon cannot physically send in more troops.

Drastic Options

The vice is tightening around Nixon and his entourge. He has already expanded the geographical scope of the war. Major parts of Cambodia and Laos are now fierce battlegrounds. The aggression against Cambodia and Laos has failed miserably. There is now the possibility of the Laos disaster becoming another Dienbienphu. In addition domestic turmoil has intensified in the cities of South Vietnam. New South Vietnamese peace coalitions are forming to demand the immediate withdrawal of American troops and the downfall of the Thieu-Ky dictatorship.

The options open to the U.S. government are now more clear-cut than ever. It can leave and let the people of Indochina determine their own lives. Or it can continue to try and force military and economic subjugation on the area. The second alternative will only intesify the struggle and increase the danger to the entire world.

Thieu and Ky keep repeating threats of an invasion of North Vietnam--the ultimate sanctuary. Some rumored possibilites include a land invasion across the demilitarized zone, a major raid on the port of Haiphong, or bombing of the Red River Dikes. There has also been talk of using nuclear land mines to completely obliterate parts of the Ho Chi Minh trail, making it barren and uninhabitable for years.

Any of these alternatives could bring China into the war. China continues to warn that its people will not let the U.S. aggression go unchecked. But Nixon, Kissinger and cohorts are growing more desperate each day. They may well try to lead the American people into a full-scale, and possibly nuclear, war with China.

Offing the War Machine -MAC

McDonnell-Douglas recruiters were stopped again on March 19. This time 60 students representing the Committee to End the War at UMSL (University of Missouri-St. Louis) appeared at the administration building at 9 a.m. and were informed by the Dean of Student Affairs that MAC had moved the interviews to its offices at Brown Road.

According to the Dean, MAC had seen leaflets announcing the domonstration earlier in the week and has "feared that some kind of confrontation situation would occur." In order to avoid any kind of bad publicity, MAC "exercised its prerogative of transferring" the interviews.

The leaflets and demonstration plans "fell" into the hands of the UMSL administration and MAC officials not so mysteriously after repeated surveillance of meeting and harassment of individual activists by the County Intelligence Agency and the Administration of Justice (a police training program at UMSL about which more will be said in coming issues of the *Outlaw*). The constant police presence on campus has emerged as an issue in itself and has aroused indignation even from liberal professors.

Actions against McDonnell Douglas recruiters have taken place at three area campuses - Washington University, Southern Illinois University at Edwardsville, and University of Missouri - St. Louis - in the past month. These demonstrations have dramatized the role MAC plays in the war; they have also made public the tremendous lay-offs that have been taking place at MAC and other St. Louis defense contractors.

But these demonstrations have gone unreported in the straight press and have involved only one sector of the St. Louis community (i.e. students). It is important that other groups begin to move against MAC, and hopefully this will happen at the annual McDonnell-Douglas stockholders meeting on April 23.

Right now, some of us are trying to get together an alternative slate of officers and a program to present at the meeting. We are also considering what kind of demonstration (if any) should go on outside the meeting.

Anyone who is interested in challenging MAC ownership and management or, who owns McDonnell-Douglas stock and is willing to sign over his proxy, write to McDonnell Project, c/o The Outlaw, or call 647-3528.

Remember, the war begins in St. Louis.

Where to Score OUTLAWS

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Bookmasters 288 N. Skinker
Akashic 6 N. Euclid
W.A. Burgdorf, Bookseller 4744 McPherson
Carpenter's Newsstand 8th & Olive
Peace Center 6244 Delmar
Washington U. Bookstore Lindell & Skinker
Pseudonym 409 N. Euclid
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AFSC 447 DeBalivere
R'- Pants 802 DeMun
Bit o' Odyssey 304 N. Euclid
Newsstand Broadway and Delmar
Cabinet of Dr. Caligari 386 N. Euclid

NORTH

Postbellum 20 S. Florissant
Novelty Mart 2001 First Capitol Dr., St. Charles
Spider & Mr. Moke's 1401 Pennsylvania
UMSL Bookstore 8001 Natural Bridge
Poor Richards 7747 N. Lindbergh
Afro-American Art Arama 4500 Natural Bridge
The Eighth Eye 2306 Hood

WEST

Lower Half 1057 S. Brentwood
Euphoria 8367 Olive St. Rd.
Spider & Mr. Moke's 1401 Pennsylvania
The Cog 818 Manchester Rd.
Ye Olde Head Shop 209 Meramec Station Rd.
Webster Groves Books 100 W. Lockwood
Spectrum 8153 Big Bend Rd.
Clothes Closet Big Bend & Lockwood
The Outpost 8116 Big Bend Rd.

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Boxer's 2738 Cherokee
KSHE Radio 9434 Watson Rd.
Grand Sun 104 S. Second St., Festus
The Purple Turtle 5417 Hampton

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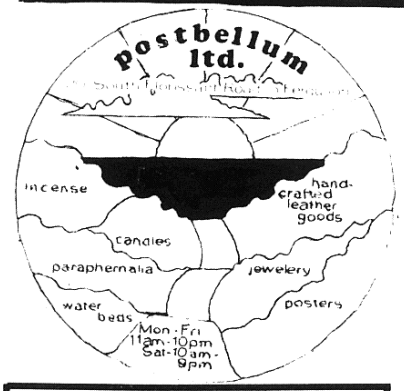

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SISTERHOOD, SOLIDARITY!

On April 10 women from across the country will march on the Pentagon to show their solidarity with Vietnamese women and to protest the oppression and subjugation of women here and in Asia. Their reasons for marching are significant because they have linked the oppression of the Vietnamese with their own oppression; they have shown that no one can be liberted until everyone is liberated: "We will never be free until all people are free." The following is a reprint of parts of the women's statement.

We are women who live in America in 1971. We live in cities that are falling apart, the air we breathe and the food we eat are poisonous. We want to live! We want our children, their children, and all other people's children to live; and to laugh, to be strong. We love life.

But we have watched our government wage war across the world - war that has been escalated in our names. And we are sick of it! We are fed up with Nixon and the Pentagon. We are fed up with their lies that try to justify the wholesale murder of Indochinese people.

We heard Nixon tell us he would not invade Cambodia, or Laos or North Vietnam. Cambodia and Laos have both been invaded by United States and South Vietnamese troops. And now Ky boasts that the invasion of North Vietnam is "necessary." Nixon and Thieu and Ky claim they can win the war. But there is not and never will be any victory, because the Indochinese peoples will never let the Pentagon deny their right to live. They ARE winning the war!

When we turn on the evening news, we hear the president telling us that the war must go on, that more Vietnamese have to be killed, so that WE CAN LIVE! New words are invented, meanings are twisted, deadly tactics are sold to us as smoothly by Madison Avenue sells its wares. We are being bombarded by words meant to confuse instead of infuriate us. Burning men, women and children is called *protective reaction*. Uprooting thousands of people, destroying their villages, invading Laos is called *limited incursion*. Pulling out some American ground troops while conducting saturation bombing night and day, making the people of Indochina do the fighting and the dying, while Americans are in command is called *Vietnamization*. After all, they don't feel like we feel; they don't cry like we cry, and above all, they don't mind dying. We are told: "*Our* boys will come home. Let these Asian people fight."

For too long, we, too have been responding in words, talking and then going back to our daily lives - "business as usual." The Pentagon needs us to continue with "business as usual." It has always relied on women to shut up and put up with our lot, to work and take care of children without adequate child care or health care, to make do on welfare, to buy the things we need at prices we can't afford. Women have been used to stabilize the economy. Shut up! Don't think "Feeling bad?" - "Buy a new dress!"

We have been exploited, humiliated, insulted, pitted against each other, and used as tools, merchandise, and cheap labor. Alone we were powerless. Now together we face the pain of our old lives and discover that in our anger there is strength. We are learning to discard our lowered voices, our pleasing smiles, our obedient manners and let loose a rage against those who demand our silence. We are talking it all over, and we realize we've been had.

The people of Southeast Asia, Africa, and Latin America, together with Black, Brown, Red, and Yellow people here within the U.S. are fighting the forces of death with the power of life - they are fighting for their Right to Live. They are fighting our battle, too. They have taught us that the world's most mighty military giant is no match for a people united by love and trust for eachother, fighting to defend what is rightfully their own.

Our sisters in Vietnam have stretched forth a hand to us. They are our example. We answer them with our strength together. Women are marching against the Pentagon on April 10.

We will never be free until all people are free. Coming from all over, housewives and mothers, students and office workers, dropouts and unemployed, with dignity and joy as human beings, young and old, straight and gay, as women together - we will shout: NO MORE!

ST. LOUIS WOMEN'S CENTER RESOURCE INFORMATION

St. Louis Women's Liberation announces the opening of a new Women's Center. It's on 1441 Locust St., Rm. 212 (the YWCA). It will be open Mondays, Wednesdays and Fridays from 5 9 and Tuesdays, Thursdays and Saturdays 12 6.

We hope that this office will be able to meet the needs of women in several respects. We want to offer services women need, like self-defense, day care projects, car-repair classes, counseling and legal help in welfare problems, abortions, etc. We want to be a resource center, providing literature and other information about the women's movement. And we want to be a place where women can get together and share and exchange and grow.

We would like to hear about *YOUR* needs, and what *you* think the Women's Center should be. Call us at 231-2330, or come in. Make it happen!

SISTERHOOD IS POWERFUL!

RESOURCE GROUPS

In an effort to meet the needs of women in St. Louis, we are beginning to compile a list of resources and contacts in the following general areas. If you are willing to help or have any information, please call the woman listed below under the area of your interest. The information we gather will be used in future newsletters and in a reference book at the Woman's Center.

MEDICAL: Ruth (652-9993)
HOUSING: Dru (726-1853)
DAY CARE: Arlene(533-8020) or (531-0447)
EDUCATION: Sandy (721-5251)
FOOD:Anne (621-3469) or (231-9320)
PEOPLE'S TRANSIT: Kathy (same as above)
LEGAL: Leslie (652-9993)

In addition to the above, all the programs listed below need your help, time, and ideas. We find a fewpeople are forced to spread themselves too thin; not only are we often hard to get hold of, we also want to avoid being set up in some sort of hierarchic leadership.

Orientation

Some women who have had experience in participation in small rap groups are available to new and old groups as "facilitators" to help get things started or keep things going. If you have questions about the next orientation meeting or if you need a facilitator for your group, call Meg or Sandy (721-5251).

Speakers' Bureau

The Speakers'Bureau can always use additional speakers. Call Lynn (652-1938) or Sandy (721-5251).

"Cranky"

The Cranky is a super paper movie," a series of pictures, sounds, music, and narration, that portrays the meaning of the Women's Movement. We will perform it at your school, class, club, whatever. Call Sue (535-2720).

ONGOING GROUPS

ABORTION COUNSELING - Call Clergy Consultation Service anytime (388-0310).

AUTO MECHANICS - A class for women on auto mechics is now forming. It is to be taught by Mickey Horton. Call Judy (652-8036) or Vicky (652-9143).

CHILD CARE CENTER - The Community Center in the University City Loop Area is working on getting together a Child Care Center. Call Susan (862-8017).

EMERGENCY FUND FOR WOMEN - We are in the process of collecting money to help women facing emergency or legal crises. Call Gail (862-7239) or Susan (862-8017).

FAIR TRIAL FOR ANGELA DAVIS COMMITTEE - We are selling buttons, posters, etc. for the Angela Davis Legal Defense Fund, and are organizing groups throughout the city to insure that Angela gets a fair trial. Call Joyce (534-4762).

GAY WOMEN'S LIBERATION - Gay women interested in joining a rap group with other gay women should call Mary (371-1479).

HIGH SCHOOL WOMEN - High school women who want to rap about their problems should contact Diana (863-6208) or Suzanne (872-7689).

NATIONAL ORGANIZATION FOR WOMEN (NOW) - Always open for new members, NOW has regular meetings on the first and third Sunday of every month at 8 p.m. at the Downtown YWCA at 1411 Locust. Call Marilyn (721-7439) or Phyllis (421-2748) or Carla (432-8076).

NATIONAL WELFARE RIGHTS ORGANIZATION - The St. Louis WRO has had several actions in the Welfare Department including several marches. We are primarily concerned with changing welfare assistance to guaranteed annual income. Call Olive Franklin (421-2579) at St. Stephen's Episcopal Church, 1400 Park. The WRO office at Sheldon Memorial is soon moving to Mid-City Community Congress, 3874 Delmar (533-6066).

WOMEN'S NEWS LETTER IN ST. LOUIS - Women interested should contact Kathy or Anne (231-9320 or 621-3469), or Sue (535-2720).

OTHER GROUPS - We are sure there are many other women's groups and organizations throughout the city and county related to or interested in Women's Liberation. Get in touch with us through the Women's Center, the Orientation or Newsletter Committees.

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM - We are engaged in a number of activities to stop the war in Vietnam, not only as women consumers with our Tuesday Boycott on Shopping, but also in exposing war-related industries, etc. Call Yvonne (725-3209) or (961-5994), or Joyce (863-2718).

CAMPUSES

FOREST PARK COMMUNITY COLLEGE - Call Carol Taxman (361-4027) or Patsy O'Connell (436-3234) or either at (644-3300, x461) to help compile a list of WL happenings, courses, etc.

ST. LOUIS UNIVERSITY - Main Campus: Librarian Liz Frazier will help you find literature and bibliography of WL (535-3300, x396)...Student Martha Alsup is working with campus groups (652-2500, x810)...only one closed WL course at present.

Medical Center: WL events, groups, struggles getting off the ground very soon, for faculty, nursing students, staff. Call Martha Allert (865-2288, x412) to offer help, get information.

WASHINGTON UNIVERSITY - History and Ideas of Women's Liberation general studies course offered within the curriculum; all women welcome - learn how to set up similar courses on your campus. Tues. and Thurs., 3:30-5 p.m., Brown Hall. Call Gail (862-7239) or Bobbie (725-5302)...Women's Liberation Table: Mondays outside Holmes Lounge...Faculty, Administrators, Secretaries, and Students organizing around 1964 Civil Rights Act forbidding sex discrimination in hiring, retention, promotion of faculty; students concerned over the more rigid requirements for women to get scholarships and be graduate students. Call Ruth Silverman (VO 3-1011, x4564) or Jean Pennington (VO 3-0100, x4261).

OPENING THURSDAY

7747 N. Lindbergh Blvd.

(where the arrows)

10-10 M-S

ROCK'N READ WITH PANTS 2 BOOT

Dope Scope

What with bombings and other shit in St. Louis, the narc squad activity has sort of decreased. Now they seem to be concentrating on busting people at rock concerts who seem to be smoking weed. People need to be very careful and it's best to go with a large group of friends. (its a lot safer and more fun). Also the vicious rumor that all the dope was either dropped or smoked at the Dead concert is not true. There is still plenty around, but we recomend that you stay cool (know your dealer, Remember?). If you get a real line on a narc drop us a line.

CITY

MEXICAN WEED - Righteous count of outasight shit. Not treated, few stems, dark green. Some goes for $12 an ounce. MISSOURI WEED - Back in town again. It's the same stuff as always, lots of jays to get you buzzy. Not worth buying. HASH - Not much around. Hash dealers - Get It On. WHITE POWDER MESCALINE - This is very pure, White powder that comes in a red yellow, or clear cap. A good 9-10 hour trip. $2 a hit (a little high) WINDOW PANE ACID - Still the best around. Guaranteed 500 mics pure LSD-25. Intense 8 hour trip. $125/hundred, $1.75/hit. PURPLE MICRODOT - There's a little speed in this pill, but not much. It's a small purple tab that's really a nice trip. Only goes one way, $1/hit.

COUNTY

WEST COAST WEED - Sort of reddish in color. Very nice. Tops and leaves, $15/ounce.

There is a lot of good smoking weed in the central county. Some freeks told us that Webster Groves was found to have the third highest dope smoker to population in the country. It was supposed to be in a national magazine, but that doesn't mean anything I guess.

BLOTTER ACID

YELLOW - From the windy city, a good 8 hour trip. Small yellow squares $1.50/hit. BROWN small brown squares. High Guage Acid. Clean but a little bumpy, $2/hit. RED - Like the white blotter acid that was in town 2 weeks ago. Little red squares again, $2/hit.

Acid Rescue reports some bad trips on green flats. Also rumored that the MDA (whatever that is) around here is heroin. PHD - New drug found in the Washington U. area. Takes four years to get off but lasts a lifetime. Makes you talk funny. $30,000 /hit. A real bummer.

Musicians wanted: to perform at Archduke Coffee House. Call Bill on weekends, or Jeff or Phil on week nights, 863-9689.

Wanted: Paintings, photography, handicrafts for Arts and Communications Gallery (Cabinet of Dr. Caligari); 386 N. Euclid 361-7330.

For Sale: 1970 Honda 350B, 3500 miles. Really good condition. $615 or trade for jeep or pick-up truck. Call Mike (863-6073).

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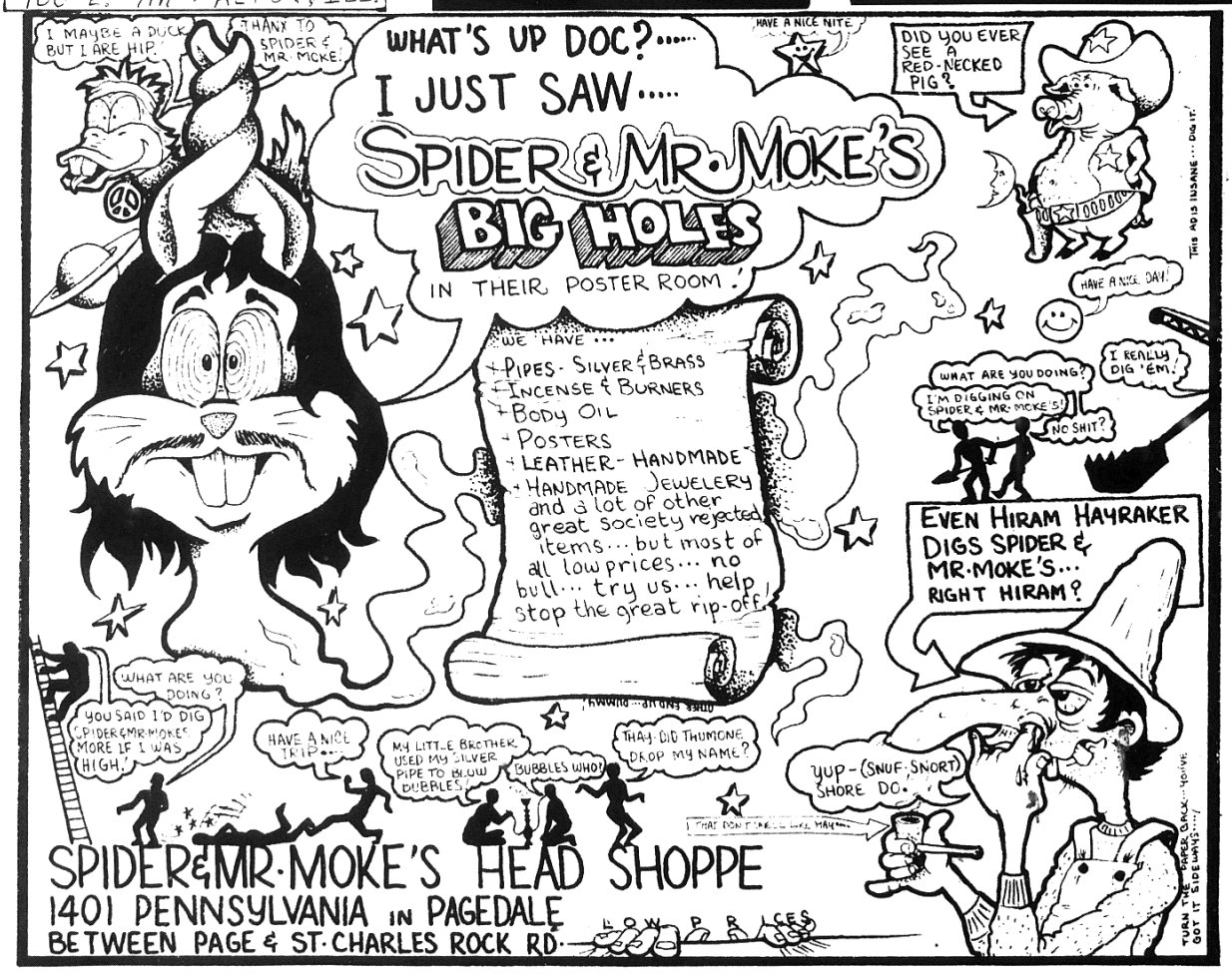
ST LOUIS CHAPTER

Presents their
Second Annual Benefit Concert
Kiel Opera House
Sunday, April 4th 4pm

Miss Roberta Flack

Tickets on sale at Joe's Music Shops, Lillian Records,
For further information call 652-9412



Vol.1, No. 14 March 24 - April 13, 197
The St. Louis Outlaw is an independent radical newspaper published every three weeks. Our mailing address is P.O. Box 9507 Cabanne Station, St. Louis, Missouri, 63161. Phone 721-3170.

To be considered for publication, articles and letters must carry the signature and phone number of the author, but names will be withheld on request.

Cost per issue: 25 cents. Subscriptions are $5 per year, free to GI's and prisoners. Distributors are needed. Call 721-3170 for details.

Call 647-9379 for advertising information.

Outlaw:

As you probably know, three students of Southern Illinois University-Edwardsville were involved in an incident in Philadelphia, Penn., last quarter. The students involved were driving a university car and were kidnapped (arrested) on their way to the Black Panther Constitutional Convention.

They were subsequently charged, along with nineteen other East St. Louisans, with violation of the firearms act, conspiracy, contributing to the delinquency of minors, and violations of four city ordinances. Their ransom (bail) was set at $25,000 each. This outrageous ransom was lowered by a Black judge and everyone was able to get out on bond.

The pigs dropped the charges against all but two of the defendants. One, George Hannah, is presently in jail in Philadelphia waiting to go on trial. The other, Stanford Scott, a graduate student at S.I.U., has been found guilty by a racist pig judge and given ninty days to raise $500 or go to jail.

We understand very clearly that brother Scott is innocent of the charges. In fact, the pigs violated all of brother Scott's rights supposedly guaranteed by the constitution of Babylon (the United States). This only goes to prove beyond doubt that the oppressed has no rights that the oppressor is bound to respect. We also understand why the pigs' power structure wants brother Scott off the streets. He is constantly going among the masses teaching the concepts and theory of the Minister of Defense and Supreme Commander of the Black Panther Party, Huey P. Newton.

We cannot stand idly by and let the brother be railroaded into the concentration camps. We are forming committees to raise the $500 to keep the brother among the people.

Yours in revolutionary love,
the Defense Committee, S.I.U.

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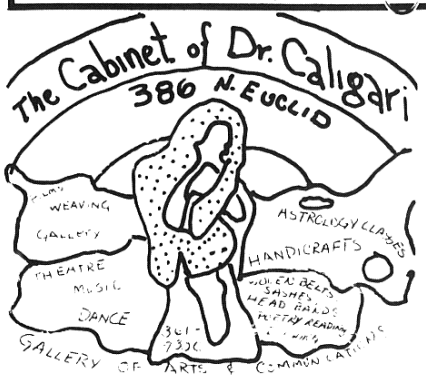
10-7:30 Sat.



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If you've been tempted by some of the beautiful ethnic inspired clothes around now, you'll find them all at 'BIT O' ODYSSEY' where we are not bound to any particular folk or ethnic background. Our clothes are a mixture of everything that's exciting from all of Asia, Africa, Mexico Greece, Spain & the world.

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KSHE

HAWK THE OUTLAW!

WEDNESDAY – March 24
"Chimes at Midnight" (Orson Welles); Graham Chapel, Washington U.;FREE; 8 p.m.
War/Peace Spotlight; KDNA, 102.5 FM; 7:15 p.m.
"The Exterminating Angel"; Life Sciences Bldg., U. of Mo., FREE; 8 p.m.
"Ninotchka"; City Art Museum; FREE; 1:30 p.m.
Jane Eyre; ch. 5; 8 p.m.
"Brecht on Brecht"; Loretto–Hilton Theater; $2; 8 p.m.

THURSDAY – March 25
1894. Coxey's army demonstrates for a public works program for the unemployed.
1911. Triangle Shirtwaist Co. fire. 14 women die because of locked doors and no fire escapes.
1931. Nine black youths framed on rape charges in Scottsboro, Alabama.
"The Spanish Earth" and "Huelga"; Kelley Aud., St. Louis U.; $.50; 7:30 p.m.
lyrics & Legends – "Outlaw Ballads"; ch. 9; 7 p.m.
"Brecht on Brecht"; see 3/24
"Miss Julie" (film); Steinberg Hall, Washington U.; FREE; 4:30 p.m.
"La Turista" (play); Florissant Valley Comm. College Theater Bldg.; $1.50; 8:30 p.m.

FRIDAY – March 26
Juan Farinas (anti–war activist) speaking; Ritter Hall, St. Louis U. 3 p.m.and Eads Hall, Washington U.; 7:30 p.m.
Gideon (play); ch. 5; 7:30 p.m.
Charlie Byrd Quintet, Graham Chapel, Washington U.; $3 8 p.m.
"Brecht on Brecht", see 3/24
"Me Natalie", Kelley Aud., St. Louis U. $.50, 7 & 9:30 p.m.
"La Turista", see 3/25
"Bedazzled", Wohl Center, Washington U.; $.75; 7:30 & 9:30 p.m.
"The Birds, the Bees and the Italians", Wohl Center, Washington U. $.75, midnight
Dance Concert, Brown Hall Theater, Washington U.; $2, 8 p.m.
"Come Back Africa" Cabinet of Dr. Caligari, $1.25 with $1 yearly membership, 7, 9, 11 p.m.
"Our Town"; St. Louis U. Theater; $2, 8 p.m.
"The Birthday Party" (Pinter's play); Rueppel Hall, St. Louis U.; $1; 8 p.m.

SATURDAY – March 27
The Baroque Orchestra, Powell Hall; $3; 8:30 p.m.
"The Birthday Party"; see 3/26
Dance Concert, see 3/26, 2:30 & 8 p.m.
"Come Back Africa"; see 3/26; 6,8,10,12 p.m.
"Brecht on Brecht"; see 3/24
"Me Natalie"; see 3/26
"Our Town"; see 3/26
"La Turista"; see 3/25

SUNDAY – March 28
1970. Anna Louise Strong dies.
The Temptations; Kiel Aud.; 7:30 p.m.
"The Women" (1930's comedy); City Art Museum; FREE; 6 & 8 p.m.
"Come Back Africa"; see 3/26; 4,6,8,10 p.m.
"Brecht on Brecht"; see 3/24
"The Birthday Party"; see 3/26
"Our Town"; see 3/26
Dance Concert; see 3/26

MONDAY – March 29
1871. First proclamation of Paris Commune.
public meeting to criticize this issue of the Outlaw; Outlaw office; 7:30 p.m.
"Days of Wrath" (Scandanavian film); Washington U.; 10 p.m.
"The Pumpkin Eater"; Administration Bldg., Webster College; $.75; 7:30 p.m.
"Flying Down to Rio" (1933); Wohl Center, Washington U.; $.50; 8 p.m.
Women & Liberation; rm. 233, Science & Math Bldg., Florissant Valley Comm. College; $2 8 p.m.

TUESDAY – March 30
1840. Ten–hour day established for federal employees, after long struggle.
"La Strada" (great flick); Eden–Webster College Library; $.75; 7 p.m.
"The Birds"; Wohl Center, Washington U.; FREE; 8 p.m.
"The Magician" (Bergman); Washington U.; 10 p.m.

WEDNESDAY – March 31
1776. Abigail Adams warns her husband, John Adams, to support women's rights at the Continental Congress.
1968. LBJ abdicates.
"China: 1/4 of humanity" (film by Edgar Snow); Kelley Aud., St. Louis U.; $.50; 7 & 9:30 p.m.
"The Women"; see 3/28; 1:30 p.m.
"High and Low" (Japanese); Wohl Center, Washington U.; 8 p.m.
"Hour of the Wolf" (Bergman); Washington U. 10 p.m.

THURSDAY – April 1
1951. 40,000 textile workers strike in six Southern states.
"Stagolee" (Bobby Seale interview); Kelley Aud., St. Louis U.; $.50; 7:30 p.m.
"She Stoops to Conquer" (play); Meramec Comm. College; $.50; 8 p.m.
"Witchcraft Through the Ages" (film); Washington U.; 8 p.m.

Centennial - Paris Commune

FRIDAY – April 2
1919. Jeanette Rankin takes her seat as first woman in congress.
"Les Carabiniers" (Godard flick); Brown Hall, Washington U.; $.75; 8:15 p.m.
Quicksilver; Kiel Opera House; 7:30 p.m.
"The Cabinet of Dr. Caligari" (classic film); Cabinet of Dr. Caligari; $1.25 with $1 yearly membership; 7, 9, 11 p.m.
"Brecht on Brecht"; see 3/24
"She Stoops to Conquer"; see 4/1
"Tobacco Road"; Wohl Center, Washington U.; $.75; 7:30 & 9:30 p.m.

SATURDAY – April 3
1882. Bob Ford killed Jesse James.
march against war, racism & repression; starting at 3648 Washington at 11 a.m.
Vietnam vets inquiry into atrocities; Concordia Seminary; 2 p.m.
Jethro Tull Show (with Procol Harem); Kiel Aud.; 8 p.m.
"The Cabinet of Dr. Caligari"; see 4/2; 6,8,10,12 p.m.
"Brecht on Brecht"; see 3/24
"She Stoops to Conquer"; see 4/1

SUNDAY – April 4
1802. Birthday of Dorothea Dix.
1968. Martin Luther King assassinated.
deadline for copy for Outlaw issue 15
"The Philadelphia Story" (film); City Art Museum; FREE; 6 & 8 p.m.
Guess Who; Kiel Aud.; 7:30 p.m.
"Les Carabiniers"; see4/2; 2:30 p.m.
"The Cabinet of Dr. Caligari"; see 4/2; 4,6,8,10 p.m.
"Brecht on Brecht"; see 3/24

MONDAY – April 5
"something's happening but you don't know what it is, do you, Mr. Jones?"

TUESDAY – April 6
1903. general strike in Holland.
"The Left–Handed Gun" (film); Instructional Resources Bldg., Florissant Valley Comm. College; $.50; 7:30 & 9:30 p.m.

WEDNESDAY – April 7
"The Philadelphia Story"; see 4/4 1:30 p.m.

THURSDAY – April 8
563 B.C. Buddha born.
Lyrics & Legends – "The Roots of Hillbilly Music"; ch. 9; 7 p.m.

FRIDAY – April 9
1884. Sacajewa died. Indian woman who led Lewis and Clark to Pacific.
Black Artist Group, Spring Festival of Creation; 2665 Washington; $2 10 p.m. – 3 a.m.
"Babbitt"; Cabinet of Dr. Caligari; $1.25 with $1 yearly membership; 7,9,11 p.m.

SATURDAY – April 10
Black Artist Group; see 4/10
"Babbitt"; see 4/10; 6,8,10,12 p.m.

SUNDAY – April 11
1947. Jackie Robinson, first black major league baseball player, plays his first game with the Brooklyn Dodgers (at Ebbets Field).
Black Artist Group; see 4/10; 6–11 p.m.
"Babbitt"; see 4/9; 4,6,8,10 p.m.
"The Road to Rio" (film); City Art Museum; FREE; 6 & 8 p.m.
Jazz at Tanglewood: Judy Collins and Don Ellis; ch. 9; 9 p.m.

MONDAY – April 12
1937. First national student anti-war strike.
"The Man I Killed"(1932) and "At the Circus"(1939); Wohl Center, Washington U.; $.50; 8 p.m.
"The Concept" (drama about kicking hard drugs); ch. 9; 9:30 p.m. TUESDAY

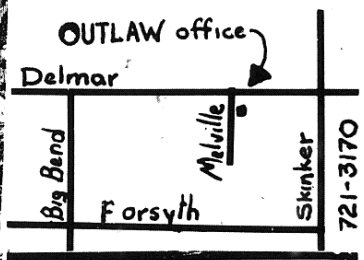
TUESDAY – April 13
– April 13
"Boudu Saved from Drowning" (Renoir film); Wohl Center, Washington U.; FREE; 8 p.m.

WEDNESDAY – April 14
"The Road to Rio"; see 4/11; 1:30 p.m.
Adventure in the High Arctic; ch. 4; 6:30 p.m.

THURSDAY – April 15
1960. SNCC founded in Raleigh, N.C.
"The Given Word" (Brazilian film); Kelley Aud., St. Louis U. $.75; 7 & 9:30 p.m.
Flash Gordon movie serial; Busch Center, St. Louis U. FREE; 11 a.m.
"Italian Straw Hat" and "A Nous La Liberte"; Wohl Center, Washington U.; FREE; 8 p.m.
Lyrics & Legends – "Labor and Modern"; ch. 9; 7 p.m.

FRIDAY – April 16
Flash Gordon movie serial; see 4/15
"The Committee" (film); Kelley Aud., St. Louis U.; $.50; 7 & 9:30 p.m.
"2001: A Space Odyssey"; Wohl Center, Washington U.; $1; 7:30 & 10:15 p.m.

ON GOING EVENTS
for FREE – the St. Louis Public Library is showing various films at branch libraries on different days and times ("King Kong" is one of the films coming soon)
Black Culture Exhibit; 3/29 – 4/2 Florissant Valley Comm. College. Instructional Resources Bldg.; FREE; 11 a.m. – 5 p.m.
a new place, The Cabinet of Dr. Caligari, will have classes 8 p.m. Mondays on I Ching and Tuesdays on Astology; there is a $1 charge. Wednesdays there are free, open poetry readings. Their address is 386 N. Euclid.
check out programs on KDNA (102.5 FM) and KETC (ch. 9)



Abortion counselinng 388-0310
Acid Rescue 645-2900
AFSC 862-8070
Black Artists Group 535-3906
Bus schedules 773-1120
Community Center (Delmar Loop)
Day Care 725-5302, 862-8017
Health Clinic 726-5563
Food Co-op 727-7326
Coffee House 862-6621
Environmental Response 863-0100, ext. 4070
Gay Liberation 863-0100, ext. 4806
High school organizing 647-3528
KDNA 652-6161
KSHE 638-4444
Newsreel films (913) 842-8689
Peace Center 862-5735, 725-3209
Planned Parenthood 361-6360, 522-6630
Poison control Memorial Hospital 865-4000
St. Louis Children's Hospital 867-6880
St. Louis U. Draft Help 535-3300 ext. 304
Suicide Prevention 388-2000
Switchboard 652-6161
Temperature & Time 321-2522
Washington U. Draft Help 863-0100, ext. 4682
Welfare Coalition 862-6637
Women's Liberation rap groups 652-9993

FREE SPACE

women liberate harvard

Following an International Women's Day Celebration on Boston Commons, 500 of us marched to Cambridge and seized a Harvard-owned two-story warehouse. "This liberated building is now a women's center," declared our spokeswoman, as the rest of us cheered, raised fists, and collapsed on the dusty floor where Harvard holds two classes a week. Opening cans of yellow and orange paint, we began decorating the dark brown walls. Suns, flowers, NLF flags and slogans bloomed on every wall and ceiling. Gay sisters sprayed the walls with "Women's Liberation is a Lesbian Plot" and "It's just a kiss away."

Within hours, Harvard had turned off the heat, cut the phones, and declared that we - women from all parts of Boston - were trespassing. Three days later - after visits by the mayor, the electric company, and the health department - we are still here, condemned by all of them but continuing to build a women's center. The mayor offered to act as a liaison between us and Harvard. We encouraged him to tell Harvard to support our demands.

Women from all over Boston know about us and are coming to the center because we have been front page news every day despite our refusal to talk to the press. A day care center, our first community service, started right away. Old friends, neighbors, and new friends alerted to frequent radio announcements over a local station, brought toys, food, and blankets to stock the children's room and the rest of the center.

When Harvard officials arrived at the door with a trespass notice, our security guards turned them away: "It is you who are trespassing . You've been trespassing in this community for years." Last spring, residents of the predominantly black Riverside community camped out in Harvard Yard demanding that the University build low-income housing on the same site. Already Harvard has built an enormous married-students housing complex around the corner and wants to use this site to build more.

We met with representatives from Riverside shortly after we moved into the building and joined our demands with theirs. We're demanding that low income housing be built on the warehouse site, that a women's center be founded in the Boston area (site to be determined later) and that Harvard turn on the heat and provide services in the building until new construction begins. We're telling Harvard "our occupation in this building is land reform."

We spent our first night celebrating. Supporters brought us pots and pots of brown rice and delicacies, chicken soup, lentil soup, home-made bread, brownies, cakes and cookies, and endless gallons of red wine, white wine, and hard cider. We watched the day's activities and applauded our victories on our own video tape.

Just before bedtime we began singing women's songs to a kazoo. "Move on over or we'll move on over you," (to the tune of glory, glory hallelujah). Our mood shifted suddenly and we launched into sentimental rock and roll songs like "Dream Angel" and "I Want to Hold Your Hand."

We agreed that at least forty women should stay in the building every night, taking turns with security and keeping Harvard out. We feel continually pressured by threats every few hours. The constant need for security and bodies in the building is sometimes a drain on energy that we want to spend out talking to women, informing them about the center.

But we're keeping our day care center open and we are turning the yard around the building into a playground. Classes in karate, silk screening and auto mechanics have begun. We have been canvassing the neighborhood, including the Harvard Married Students Housing, to see how much support we have. One Harvard husband winced as his wife told us, "I think I'm going to that all women's dance tomorrow night."

Hardships have pulled us together. We figured out how to turn the electricity on after the electric company turned off and padlocked the master switch. We fixed the plumbing when the basement began to flood. We weathered a late night bomb threat and an Anti-us demonstration by the Young Republicans - all men - who yelled "Harvard Buildings for Harvard People." Our security guards, huddling together in the cold, often received pleasant surprises. An old woman donated a blanket for the gay community center and a middle-aged working man pressed $10 for legal defense into guard's hand and quickly left, saying "Don't tell anyone about this."

We've been here three days. So far we're winning and we love each other more. Tonight the security guard on the 1 a.m. shift put it this way: "When I walked in this building I didn't plan to spend the night! I haven't been home since."

On March 15, after a nine day occupation, the women peacefully left the building to avoid a confrontation with police.

A few hours before the evacuation, Superior Court Judge Frank W. Tomasello granted Harvard University's request for a permanent injunction. He then ordered police to evict the women by "whatever force necessary and not listen to those dogooders who say 'police brutality.'"

An attorney for Cambridge Legal Services asked to speak in behalf of the women. Tomasello replied, "Get the bums out. This is a matter for the police. I demand that the police go in and arrest them. Give them 10 minutes, then arrest them."

As the women split they stated, "We decided to leave so that the energy and love generated in the last several days can be used toward further creation of a center for women rather than in the courtroom with legal hassles."